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Portraits of Souls—The First of Five Unusual Expositions

A Thirsty Soul—A Well Within

REV. J. H. JOWETT, M. A., D. D., NEW YORK, N. Y.

It is a May morning. Our Lord is in the north of Judea. He has started early in order that he might get well on with his journey before noon. It was through the increasing fierceness of the sun's rays that the Lord made his journey, reaching Sychar at noon, "near to the parcel of ground that Jacob gave to his son Joseph." "Now Jacob's well was there," and Jesus, tired out, with the look and attitude of a weary man, flung himself on the little stone ramparts of the well to rest.

In all the heated valley there was only one person to be seen, a woman coming from the direction of the village to draw water. She was a Samaritan woman, and as such, despised by the Jews. She was a poor Samaritan woman, for the drawing of water was no longer the service of women of station, but had become a badge of servitude. And, added to all this, she was a dishonored woman. She had come to the well at the quietest hour when few would be about. The busy hour at the well was in the early day or in the evening twilight. She had chosen the hour when the place would be least frequented, and when she would encounter the least resentment. She was a weary woman, to whom life had become colorless and stale. "Jesus saith unto her, Give me to drink." It was a most unexpected and startling request. The woman anticipated silence, the usual absence of recognition, on both sides a manifestation of austere superiority and reserve. She had expected the rude slamming of the social door, and the drawing of the bolts of radical antipathy and prejudice. For even in this weary woman, when honor was cold and dead, racial prejudice was still alive and rampant. "How is it that thou, being a Jew, askest drink of me who am a woman of Samaria?"

What will the Lord say? He quietly ignores the racial pride. He makes no frontal attack upon those hoary walls of prejudice. He will begin by awakening the spirit of wonder, and through that open door he will seek a way into the woman's soul. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water."

How would that word, that mysterious word, strike the woman? Mystery itself has a strange influence upon a wounded conscience. Wrong-doers often suspect indictments in perfectly innocent speech, and I cannot but think that there was a little stirring in this woman's desecrated temple, a little suspicion of the Master's ultimate end. The figure employed by the Lord was not unfamiliar. She would have heard it again and again. It had been plentifully used by the prophets of her own nation. How then did she meet the Master's speech? Just as we often behave in similar circumstances. How often we strive to keep a conversation in the shallows when it is tending towards the spiritual depths! We ministers of the Gospel know it more than most men. When men see what we are after, and feel the discomfort of it, what ingenuity they exercise to snatch the conversation back to the trifling and the commonplace! How they will catch up a word which will give them a chance of recoil! They steer into the superficial to avoid the searching rays of truth. So it was with this woman. The great awakening word was in her ears, glimpses of deeper things began to open before her eyes, and yet she deliberately kept the conversation on the surface of things. "Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water?"

The Master ignores the superficialism. He knows that it is but a poor manufactured veil to hide a perturbed and restless spirit. There is something quietly terrible in his disregard of the flimsy response, something awful in his irresistible march to the central citadel of her soul.

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." "Never thirst!" And in the woman's soul there was a ceaseless ache and craving! Every night she sank into restless sleep, and every morning she awoke to a grey and uninviting day. Dissatisfaction pervaded everything, haunted every feast touched every sweet cup, threw its drab veil over every green field!

And the Master went on with his word. "But the water that I shall give him shall be in him a well of water." A well within! She had no experience of that kind in her present life. Of all places under the broad sky the place to which she would last turn for comfort and satisfaction would be the well within. If she wanted a draught of satisfaction she would never visit her own heart. She had sought her water far away from her own spirit. She had looked for it in the material, and in the carnal, which always proved fleeting! And now let us mark her as she answers the Master's further word. She partly drops the reserve and partly keeps it. She gives the Lord a hint that she knows what he means, and then plays a small trick with her words, as though she would once again spin a web to hide her secret hopes and fears. "Sir, give me this water, that I thirst not, neither come hither to draw." Is it not all just pathetic, this alternation between the depths and the shadows, and is not it all very much like you and me?

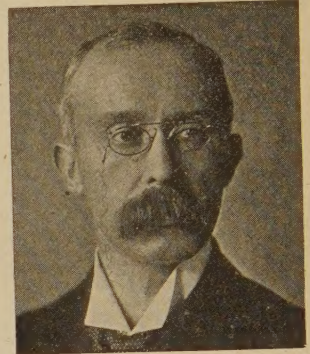
The Master proceeds with the same quiet disregard of the thin, wordy web. He marches straight, I say, to the citadel! "Go, call thy husband!" Thus were the flimsy superficialities torn like a spider's web, and her poor, sin-born, thirsty soul came face to face with the Lord. The narrative is now clothed with tenderest reticence, and we are told little or nothing of what was said. But of one thing I feel assured, that before the conversation ended there came into that bleak, barren soul the sweet music of the river "which maketh glad the city of God," and many a clump of fair white lilies of hope and peace were transforming the wilderness into the garden of the Lord.

Now what is the permanent significance of it all for you and me? Let us say three things about it. First, the springs of true being are not found in physical bounty, in fair gardens and garden cities. Nor are they found in rectified economical conditions, in a more equitable distribution of the nation's wealth. Nor again are they found in educational advantages, in the manifold ministries of knowledge and culture. No, the true springs are not found in conditions, but in character, not in external stimulants, but in mystic inspirations. The springs of well being can only be discovered in a well within, in the communicated energies of the eternal God. True life consists in a movement within the soul, independent of circumstances, a well of life leaping up, and pervading thought and feeling and perception and action, and endowing them with the forceful strength and purity of the Lord Jesus Christ.

And, secondly, the fountains of abiding satisfaction are within. I know this is a truism, but we are very slow and reluctant to learn it. No outside well can give us the waters of satisfaction and peace. They have all been tried, and men and women are foolish enough to try them still. No, our well of satisfaction must be one that is not endangered by change of circumstances. Nothing and nobody must be able to choke it. Whatever happens, its gracious waters must continue to flow. Such

was the glorious satisfaction of the Apostle Paul. "Having nothing, yet possessing all things." "I have learned in whatsoever state I am therewith to be content."

And, thirdly, the sources of all real power are within. Our permanent effectiveness conditioned by the well in our souls. As our openness to God, so will be out power in the ministry among men. The force of the well within determines the impressiveness of our ministry. No well, then no energy! No glorious well, then a service that strikes men with the very power of the Holy Ghost!—"The water that I shall give him shall be in him a well." John 4.



PORTRAITS OF SOULS.

By Dr. J. H. Jowett.

In the February issue of *The Expositor* J. H. Jowett, M. A., D. D., begins a series of five expositions or studies under the general title, "Portraits of Souls." The first will be a study of a "Thirsty Soul," "A Brave Soul," "A Climbing Soul," "A Sick Soul," and "A Blessed Soul" will follow.

These are the choicest examples of Dr. Jowett's literary work, but that is forgotten in the spiritual uplift that comes to the reader. Few men know their Bible as well, and no man can better diagnose the difficulties and maladies of the spirit and flesh. His application of the cure to the difficulty is one of the characteristics which makes him the leading preacher in America.

Features like these, to which we do not often have time to call attention, make *The Expositor* the leading preacher's magazine in America.

The *Expositor's* Pastors' Exchange makes the church seek the pastor. Ask F. M. Barton, Canton Bldg., Cleveland, O., for particulars.

Doniphan, Mo., Jan. 19, 1912.

Dr. Mr. Barton:—I want to certify to the excellent plan you have originated in bringing ministers and churches into a working relation, one with the other. I have been seeking a long while for a desirable church and location, and I have found it only through the channel which you have laid out.

I heartily indorse your method and recommend it to my brethren in the ministry and churches seeking a pastor.

Sincerely yours,

Rev. Newton Cavens,
Presbyterian,
U. S. A.

How We Cleaned Up Wheeling

REV. R. R. BIGGER, D. D.

(Address at Ohio Civics Congress of American Civic Reform Union,
Wooster, Ohio, November 19-21, 1911)

A few years ago Wheeling, W. Va., was in a deplorable condition morally and politically. Not even boss-ridden, rum-soaked Cincinnati could hold a candle to her corruption. Two big brewers—one a Republican, and the other Democrat—ruled the two political parties of that city; in fact, of the whole state of West Virginia. While they claimed to be loyal to their parties, they cared nothing for party, but managed to keep political reins in their hands so that they could trade votes in the interests of politicians who did their bidding. In Wheeling the chief of police is nominated at the primaries and elected at the polls, just the same as the mayor, and the whisky machines of both parties co-operated in seeing to it that a Democratic mayor and a Republican chief of police were elected (or vice versa), so that the non-enforcement of law could be blamed exclusively on neither party. The Democratic mayor said it was the chief's business to enforce the law, and the Republican chief said he could not do so with orders from the mayor; and so while the officials "played horse" with the law, thugs, thieves, gamblers and murderers were flocking to the city where they knew they could exercise their "personal liberty" to their souls' content. The bi-partisan whisky ring held the city by the throat. I am sure New York and Cincinnati never saw a worse condition of affairs.

Of course some good men were elected to minor offices where they could do the whiskying no harm and the city no good, a sop to good people, just to keep them quiet, and for a long time they were fooled. The police did everything to keep the corruption of the city from coming to the surface, and to keep the people ignorant of real conditions. This worked all right for a while and then the city found itself face to face with awful, wide-open anarchy, which in these latter days is called "personal liberty."

The saloons were wide open on Sunday, even the front doors. No attempt was made to enforce the laws. Gambling had become a craze, especially slot-machine gambling, and little children caught the craze and hundreds of boys were running in and out of the saloons, gambling away every nickel they could find. A scientific investigation of the mechanism of the slot-machines showed that 75 cents out of every dollar that went into the machines stayed there. But occasionally a boy would win \$2 or \$5 and within twenty-four hours one hundred other boys knew of his luck, and every boy was crazy to win some money, too. And so the whiz of these gambling devices could be heard day and night as we walked past the saloons. At last many good parents were horrified to learn that their boys were secretly gambling away even the money given them for the Sunday School col-

lection. And every other form of gambling was rife.

Assignment houses, or, as we called them, "fake hotels," sprung up all over the city where girls by the score were ruined. Although the term "white slave" was not generally in use at that time, this accursed traffic was almost openly carried on. Lewd women swarmed the streets and public dance halls.

Five girls out of our own Sunday School were led astray and were sent to rescue homes. The father of one of these girls, a "personal liberty" man, who seemed to think that some of us were disturbers, fanatics and fools for crying out against the corruption of the city, was called by phone one night to come to the city hall, and when he went there was his own daughter, together with others who had been taken in a raid upon one of those fake hotels; and when he saw his daughter there he fell down on his face and wept aloud. He was a member of council. He took his ruined daughter to a rescue home and from that night on he was with us in the fight. His "personal liberty" had come home to roost.

Raids upon houses of ill-fame were simply a farce, a blind to make good people believe that an attempt was being made to enforce the laws. The raids were tipped off; and so a few poor harlots and a half dozen of the lowest and vilest of men were hauled to the police station. The next morning the papers would tell of the big raid the night before, and thousands of good people, ignorant of the trick, would fold their hands and say: "Well, maybe Wheeling is not so bad as we think; just look what the police did last night."

Were this not a mixed audience I could give you facts reported to me by physicians and others who knew of the awful, rampant social evil of that city that would make your blood run cold. But, worse still, robberies, hold-ups and murders increased frightfully. Men were murdered in their homes and on the public streets. Only three doors from my home a young man by the name of McLaughlin was brought home murdered in cold blood on the street in a drunken brawl. About this time seven murderers from Wheeling were awaiting execution in the penitentiary at Moundsville.

On Water street, facing the Ohio River, there was a row of notorious gambling dens, saloons and houses of ill-fame. Along the river bank and directly in front of these hell-holes were the tracks of the Ohio River Railroad. Many times the newspapers announced that men were "accidentally" run down by the trains and killed, and their mangled bodies found next morning on the track. But when it came to light that a certain man from back in the country had been decoyed into one of these dens and robbed and murdered and his

body thrown on the tracks, and discovered by a track-walker before the train came along, the people awoke and firmly came to the conclusion that many a poor fellow had been murdered in those dens and his body thrown under trains as a blind.

About this time the people began to wake up, and in a few minutes I will tell you what happened. But before we pass to that let me say that graft in the city council was common, and was talked about by every one. A councilman was paid nothing for his services, and yet men spent large sums of money and fairly tumbled over each other to get into council. There was a reason why. Somebody had an ax to grind. Let me give you one case. The city owned its own electric light plant, and before the people could awake to the situation, a grafting council sold the plant to a private company at a small figure. The city was practically robbed of its electric light plant, and what is known as "the electric light steal," became famous in the history of that city.

But what about the good people and the churches; what were they doing all this time. With the exception of a few of us all were asleep. Indifferent preachers were afraid to open their mouths. Young people were growing up learning to despise the church because of its apathy, inactivity, and lack of power. Some of the good young leaders of Christian Endeavor, Epworth League and other societies made spasmodic efforts to arouse the people, but the big brewers, and corrupt politicians, and the red-nosed-white-aproned saloon gang laughed to scorn their feeble efforts. Bread and butter pastors did nothing to help them. Men of affairs paid no attention to these efforts.

Two or three of us ministers thundered against corruption from our pulpits and cried out for reform, and for a time were looked upon as sensationalists and disturbers by the "wise" preachers who were so "safe and sane" in their preaching that the devil did not know that they were in town. And the saloon-keepers and the politicians cursed us and advised us to attend to our own business and preach the "gospel." It is wonderful how anxious the devil is to have preachers "preach the gospel;"—which means preach pious platitudes, and give the consciences of people an opiate to put them morally asleep. Begone with such preaching as that! The church has almost been ruined with it.

Well, a few of us kept crying out for reform, and the constant dropping had its effect; but we lacked a leader who knew how to do things. We needed just such an organization as this American Civic Reform Union to come in with detectives and get the facts and put them squarely before the people, for the people did not know. While I myself was preaching against apparent corruption I did not know the half of the horrible facts.

At last God sent to us a leader, a man who had been through several reform fights, and who knew how to organize and carry through a reform campaign. That man was Rev. J. L. Sooev, who came from Des Moines, Iowa,

to become pastor of the Fourth Street M. Church, the strongest and worthiest M. church in the state of West Virginia. He the man who helped to drive the race-trout out of Camden, N. J., then he helped to clean up Olean, N. Y. He was in the thick of the fight in the great overturning in Des Moines. When I heard of his coming I rejoiced and soon after he had taken up his work I showed him something of the condition of affairs and in him I found a man with whom I could team. His keen eye had already detected the need of reform.

First we began to work personally on ministers, and soon we had enough of them lined up to favor a federation of churches for the purpose of trying to reform Wheeling. The dead-head preachers smiled and said themselves, "This is another spasm of reform. It will not amount to much." So they did not oppose the federation, and we announced that the churches were unanimous in forming it.

Then we arranged to have detectives come and get all the facts for us, the names and addresses of all gambling places, of all saloons open on Sunday, of all fake hotels, of all districts where people were drugged and robbed, and we printed all these on a leaflet and scattered them broadcast over the city. The newspapers commented on the information contained in the leaflet, and said the things contained in it were serious, and if true should arouse every decent citizen.

Then we arranged for a two weeks' revival of civic righteousness, and we divided the churches of the city into three groups and brought speakers from Pittsburg and other cities, and in these union meetings prominent lawyers and business men of Wheeling presided. Our detectives were busy all the time, and new revelations of Wheeling's corruption shocked the people each night, and parents began to tremble for their children, and men of affairs in anger said the city was disgraced, the "personal liberty" crowd said we were giving our city a bad name, the saloon men began to curse and rave and abuse the churches, and the officials began to hunt for excuses for their neglect of duty, and so the whole city was in an uproar—just what we wanted.

Before that series of union meetings closed prominent laymen, politicians and business men joined the movements, and we had a "committee of 100" selected—50 Republicans and 50 Democrats from every ward and precinct, and representing all occupations from janitors up to Senator Whitaker and Governor Morris Horkheimer, a Jew and a member of the governor's staff. In that committee of 100 there were lawyers, doctors, business men of all kinds, poor men and millionaires and twenty of us preachers were taken in excise.

This "committee of 100" cleaned up Wheeling. We met behind closed doors in a room in the Chamber of Commerce. Two doormen were appointed who knew every man on the committee. Reporters were barred, but this made the newspapers, all the more anxious to publish every scrap of news that

they could obtain or surmise about the "committee of 100."

We selected the News, an independent paper as our organ, and paid for two columns at advertising rates, and through these columns we poured "hot-shot" into the ranks of the enemy. Sensations were forthcoming every day as our detectives made new discoveries. Three lawyers, one a Republican, one a Democrat, and one a Prohibitionist, were elected to edit those columns so that nothing of a libelous nature from the pen of some hot-headed, though well-meaning person, might creep in and thereby get us into trouble. And let me pause here to say that many a reform movement has been killed or greatly hindered by the mistakes of indiscreet workers.

I hold in my hand a book written by Dr. Parkhurst, entitled "Our Fight With Tammany," written just after Parkhurst's first great victory over Tammany, and in it he tells of an almost fatal mistake which he, himself, made at the beginning of that fight, in making statements from his pulpit which he knew were true, and everybody else believed to be true, but for which he did not have the proof that would stand before a grand jury. Dr. Soosey, in the Camden, N. J., fight made the same mistake, and so we made sure to guard against anything of that kind in Wheeling. Our three lawyers saw to it that nothing was published which could not be backed up by absolute proof.

So that "committee of 100," composed of Catholics, Protestants, Jews and men of no church preference, Democrats, Republicans, Socialists and Prohibitionists, and men from all walks of life, met in secret, and pledged their word and honor to each other to stand together, if need be for ten years, to clean up Wheeling. No man holding office or aspiring to office could be a member of the "committee of 100." If any member of the committee should take a notion to run for office, he must resign from the committee immediately.

The Democrats on the committee pledged themselves to attend all of the caucuses and primaries and do everything in their power to have good clean men nominated for the various offices. The Republicans did the same. No third ticket was thrust into the field. After nominations were made the "committee of 100" made up a mixed ticket and all worked for the election of the cleanest, best men; and to make a long story short, we won. To tell you of all that happened in that fight would require a day.

But the first thing we did was to put every man holding office in that city on record. We prepared a written appeal to the mayor and chief of police asking them to reply in writing why they did not keep their oath of office and enforce the laws. We knew after all the exposure we had made, naming the proprietors and places where there was gambling, Sunday selling and other unlawful things running wide open that they did not dare to plead ignorance of these things. To our own surprise they came back at us with two of the flimsiest excuses imaginable.

1. They said that inasmuch as the police

force of the city was largely paid by the income from license fees and fines from these evils, that to stop them would be disastrous to the police system, and, therefore, the best thing they could do was to regulate and check the evils by fines, and if anybody knew of any infractions of the laws they should swear out warrants and the police would serve them.

My, what a storm that answer raised. Every one of the four newspapers of the city turned their batteries upon the city hall, and riddled the administration to pieces. People fairly gnashed their teeth with rage, and men exclaimed, "My God, has it come to this that we have a mayor and chief who think that our police force must be sustained by an income from crime and lawlessness, and that lawlessness is to be tolerated so that the police fund may not be diminished." We had the mayor and chief on record. They practically admitted that they were not trying to enforce the laws, but just collecting fines, and letting the nefarious work go on.

The people were now thoroughly aroused and in every ward and precinct the forces were organizing for the mighty conflict. But we determined to put every man in council on record. We had some good men in council who were ready to co-operate with the "committee of 100," but we knew that the majority of them were in the whisky ring, and we were determined to smoke every man of them out so that the voters might know who they were. So our lawyers prepared a "slot-machine resolution," calling upon council to demand of the mayor and chief of police to absolutely prohibit slot-machine gambling.

This resolution was introduced by one of our good councilmen who called for an aye and nay vote, and every man had to stand up and be counted on one side or the other. And every man who voted against the resolution voted publicly in favor of slot-machine gambling. Similar resolutions were introduced on Sunday selling, on fake hotels and everything else. Of course every resolution was defeated as we expected, but we had the whisky ring councilmen on record, and that record was so black before we got through with them that they could hardly look their wives in the face. And all the time we bombarded them through our press columns and in public mass meetings. Many of them found snow-drift graves when the primaries came, and others, after being nominated, were defeated at the election. In the Republican primary we captured one-half of the nominees for council, but the whisky ring re-nominated the chief of police. In the Democratic primary we captured three-quarters of the nominees for council, but the whisky ring re-nominated the mayor. Then came the battle royal, the election. It was the most exciting election Wheeling ever saw. "The committee of 100" had its workers everywhere. The whisky ring had the same. At 10 o'clock p. m. extra papers were on the streets announcing the "committee of 100" wins. Mayor and chief defeated and new council elected.

At 10:30 John Ritz—chief of police elect, came out in great black headlines, stating that

he would give the slot machines and gamblers forty-eight hours in which to get out of town. For the law there is that the chief takes command the next day after election. Also he announced that gambling devices must be taken and destroyed. It was a night never to be forgotten, for the streets were full of wagons and drays hauling slot-machines, faro-banks and all kinds of gambling devices across the river into Ohio, so that Ritz and his men could not

destroy them. Chief Ritz at one time has been a dive-keeper and was converted, and he knew how to catch crooks, and the crooks knew it.

The fake hotels closed as if by magic. Saloons are closed on Sunday. The lid is on. And when I was in that city two months ago on a visit, I was assured time and again that the whole state of West Virginia will vote dry next year.

Significance of Revival

REV. O. P. GIFFORD, D. D.

Man is a psychic, under psychic law and limitations. There are two ways of developing the soul: by education and agitation, by training and excitement.

The Government spends millions of dollars yearly on education; buildings, books, teachers are provided. Once in four years our leaders hire halls, newspapers, editors, orators, the Republic becomes a great university for training voters. Four years has ripened a crop of new voters they need instruction and arousement. A number of voters have back-slidden, many are utterly indifferent; we have a political revival, education is supplemented by special appeal, reasons are urged, arguments presented, emotions stirred, passion appealed to, and then we return to the drudgery of daily life.

In the business world, men must make a market as well as goods; it takes a higher grade of intelligence to make a market than to make goods. Chambers of Commerce are organized, campaigns planned, advertising resorted to, men are aroused to suggestibility, minds are opened and an open mind is a market; first men think things, and then they buy things. Boston has just had an automobile revival; a great hall was hired, pages of papers paid for, people crowded the hall, and machines were seen, thought, bought. Thus the political and business world accept the limitations of the psychic world and profit thereby.

In the religious world we are dealing with the same force; having learned the laws of its workings we do well to profit by the wisdom of the children of this age.

There is another element in the religious world. "The first man, Adam, came a living soul, the last Adam a quickening spirit." Psyche and Pneuma. That is, a created force and an uncreated energy. The psychic does not become pneumatic by evolution, but by surrender. Cultivation of soil does not bring crops, but surrender of cultivated soil to the living seed. The harvest is in the seed, not in the soil, but the soil needs cultivation, and the plow that tears is quite as needful as the hoe that stirs and shapes. We can earn wages of death by sinning, but life is the gift of God. Gifts are taken; it takes training to accept, but training ends in power of acceptance. Guard this point carefully, for an educated psychic is just as dead spiritually as an ignorant psychic. The soul is organized capacity for spiritual life. If the soul does not find adjustment with God it is spiritually dead, cannot enter, nor even see the Kingdom of

heaven, or Spirit. On the human side we are dealing with the same psychic force that men deal with in business, politics, social life. If we do not live up to the law of life we cannot develop life, and soul needs training and arousing as really, facing God, as facing men.

Each man asks three questions. What shall I think? How shall I feel? What shall I do? Feeling is as much a function of the soul as thinking. Thought rarely becomes action until it is fired by feeling. Boston has over-emphasized thought, and slurred feeling. We are called to believe with the heart, the fountain of love, the spring of feeling. During the late campaign for Christ it was pathetic to see thousands of men and women crowd great halls, and wait outside to see a man who could touch the heart, while the audience of thinkers are vacant.

You cannot state God in a syllogism, nor enclose him in a definition, nor reduce him to an argument. The feelings may be dangerous guides, but so is the logical process. More things have been reasoned wrongly than felt wrongly. Thought without feeling is as untrustworthy as feeling without thought. Action is the test of both, and action that counts rarely comes till both heart and head are enlisted.

Coming back to Boston after an absence of sixteen years, I found an educated city sunk in political corruption. An educated city congealed religiously. Head fairly clear, but heart sluggish, conscience dull, conceit colossal. The significance and value of the recent revival is found in the appeal to the heart, the conscience, the will the effort in a city aroused to a sense of sin when it thinks of God, of helpfulness when it thinks of men, of hope when it thinks of the future.

It is hard to suit all sorts of men; where some are suited others are bound to be disappointed. A recent number of the Christian Endeavor World contained interviews with reporters. One representing a paper celebrated for its play on the emotions, for its constant appeal to the passions, found fault with the Evangelist because he touched the chord of sentiment. This man feasted on sentiment daily and was surfeited. The representative of another paper justified the appeal to the heart on the ground that arousing emotions open the reason to argument, but his paper walks the serene heights of culture above the frost line, and he was hungry for emotion. A man's criticism is the revelation of his own character, not the measure

of the subject he criticizes. The picture on the screen reveals the painting on the slide, but does not change the character of the cotton on which it falls. Criticism is self-revelation. It gives the critic's latitude and longitude on the sea of thought, not the depth of the sea over which he sails. The fault may be in the critic, may be in the subject, but what he says opens his mind, not the subject.

It is hard to suit all sorts and conditions of men. J. Stuart Mill was reared a heathen in a Christian country; his father gave him no religious training. When he reached years of judgment all religions were alike to him, simply phenomena to be studied; he did not seek Christ. Another man was brought up in a Christian home, carefully trained, educated on the catechism and in the Sunday School; he has not been inside a church for years; had enough religion when he was a boy. A third man came under the pressure of revival services when a lad, was unduly excited, aroused before day; he had been asleep spiritually ever since. He tells his dreams as prophecies and thinks the lids of sleep over the eyes of his soul mark the horizon of human thought. Neglect, education, excitement, these three, and all have failed.

Study the centuries for a moment. This revival is but one of many, one tide of a sea that has surged across the centuries.

Judaism was the highest form of religion the world had ever known up to the teachings of Christ. And Christianity is evolved Judaism. Christ was one of the seed of David after the flesh. He came not destroy, but to fulfil prophecies. The tragedy of present-day Judaism is that of arrested development on a national scale. The chosen people have refused their own Messiah, the fulfillment of their own prophecies. They read Moses with a veil over their faces, grope in a twilight of their own making. Cut an apple at right angles with the core, cut off a thin slice, hold it up to the light, and you will see the treasured apple blossom that fell months ago. Cut the Christian religion open, and in its heart is Judaism, but fulfilled in the Prophets of Israel were Evangelists, they appealed to the heart, the emotions, the passions. Education is not enough. Even Harvard observes Commencements and thus keeps the spirit of loyalty alive. The undergraduate looks forward to it, the graduate anticipates its return. What commencement is in culture, the revival is in religion. The Prophet and the college president deal with the same psychic forces.

John the Baptist was the greatest prophet born of woman. He had a great revival. The Christian church was born during a revival. Certain of the cultured hearers said the preacher was drunk; that is, they would have been drunk in his place, therefore he was drunk. We impute to others what would be true of us under like conditions. Paul was a great evangelist; he usually had either a riot or a revival when he entered a city. It sometimes took a strong police force to rescue him from the emotions he aroused. If we should cut out the Day of Pentecost, Peter and Paul

from our civilization, what would be left wouldn't make a good rummage sale.

Martin Luther saved Europe from spiritual death by a mighty revival. Those who do not like the outcome can find the world he didn't touch in Spain and Portugal, and South America.

Wesley saved England from the French revolution. Whitefield and Wesley lifted England from a pit to a lofty height. Whitefield, Edwards, Finney, Moody, have lifted the Republic from the slough of despond to the heights of clear thought and warm feeling. The recent revival is but a new tide from the old sea.

Man is a psychic; he is moved toward God, as he is moved toward men, by thought and feeling; each has its place. Until interest is aroused, attention secured, the soul does not respond. When it does, what follows depends upon what is received and the co-operation that follows.

If a man opens his soul toward business he becomes a business man, toward politics a politician, toward God a Christian.

When the Civil War broke out, when the flag was fired on at Sumter, the vestry of the Baptist church in a little town among the hills of Massachusetts was crowded with men, women and children; speakers from beyond the hills were called in; they told the facts, the needs of the Republic, the peril to our institutions, and then made an appeal for volunteers. Hearts were stirred, emotions aroused, wills surrendered; man after man went down the aisle and enlisted; afterwards came the drudgery of drill, the discipline of the camp, the charge against evil. Yet, right here we meet the fiercest criticism. "The will is sacred, a man must make up his will alone, he must gird his own will unmoved by appeal." Yet we do not let men alone in business, in politics, in social life; why has the will suddenly become so sacred when we appeal for God? Tennyson sung long ago, "Our wills are ours, we know not how; Our wills are ours to make them Thine."

No man can enter Harvard University who does not first agree to surrender his will, obey laws, bow to rules,—no man can graduate from Harvard and refuse obedience. The president must take his oath to uphold the Constitution, or votes cannot give him a right to the President's office. Every man who sailed the seas on one of our returning ships first surrendered his will to the United States. Every immigrant must shift his allegiance from Kingdom to Republic before he can vote. And we appeal to the heart as well as the head to reach the will.

One sometimes questions whether the men who object to surrender the will in public have themselves made the great surrender in any way, and this lack of surrender may be the real reason for opposing revivals.

Christ certainly surrendered his will to God; taught his disciples to pray, "Thy will be done on earth as in heaven." In Gethsemane he prayed, "Not my will, but thine, be done." Saul surrendered his will to Christ on the way

to Damascus: "Lord: what wilt thou have me to do?"

Will precedes action; will is reached through thinking and feeling; it is perfectly legitimate to appeal to the will through the mind, and the heart.

Some years ago J. Freeman Clark, one of the clearest thinkers Boston ever knew, was invited to address an annual meeting in Paine Hall. The occasion was the glorification of Free Thought. But those who boast most of free thought often have least of it. To differ is to invite ridicule, denunciation, contempt. The illiberalism of self-styled liberalism found full expression. The first speaker spent his strength ridiculing those who differed from him in thought. He was no more free to think as Christians do than a bull is free to face a red rag. After his address Dr. Clark was introduced and he said in part: "I have been invited to a free platform; the speaker preceding me has spoken freely; I shall claim the same right. When a young man I went West, began to preach, gathered a few folks about me who agreed with me, and so did not need me, after a few months I gave up and returned to Boston. Years after I was in the same city, found a fine large stone church where I had failed; asking for information I was told: After you left a young Methodist

preacher came along with a Bible and a hymn book, turned a box over on the street corner, began to preach and sing; people gathered, a church was organized, this building erected. Gentlemen! I never criticize the man who succeeds where I fail, and until you can do better work than the men you criticize can do, you had better keep silent."

It is a fair challenge. "Show me thy faith by thy works." Any boy can throw stones and break glass; it takes a man to make glass and set it. A fool can fire a building, it takes wisdom and skill to build. A mob crucified Christ, only God could raise him from the dead.

Our challenge is: Let those who find fault with the revival lift an equal number of men and women out of sin into repentance, out of sorrow into joy, heal as many broken hearts; mend as many shattered lives, open as many psychics to Christ, the life-giving Spirit.

Man was created a psychic, created a capacity for spirit. Without the new birth he cannot see or enter the kingdom of heaven. The will must be surrendered before the last Adam will enter the soul and set up the kingdom of heaven. The Evangelist simply takes man as he finds him and seeks to leave him where God wants him.—Watchword and Truth.

Decision Day And How to Prepare For It

DURING THE PAST THREE YEARS, 1,128,077 SUNDAY SCHOOL SCHOLARS IN THE UNITED STATES HAVE JOINED CHURCH. THIS IS AT THE RATE OF OVER 1,000 PER DAY. IS YOUR CHURCH GETTING ITS SHARE? (F. M. BARTON)

What Is Decision Day?

It is a day specially set apart when, after careful and prayerful preparation, an earnest effort is made to lead all the scholars of a school, who have not previously done so, to make an open confession of Jesus Christ, accepting him as a personal Saviour, and expressing a purpose of heart to become his disciples.

Why a Special Day?

For several reasons: (1) A personal decision is necessary, and there must be a definite time when this decision is made; though the exact time is not always known to a young Christian, yet, as a rule, there is a well-remembered day or hour when this life-choice of Jesus Christ is made, and when heart and life are surrendered to him. (2) Many of our scholars will be greatly helped in making a personal decision for Christ, if a definite opportunity is offered, and many will be helped by seeing others make such a decision. (3) Many teachers who seem to lack the wisdom or courage, or both, to present this important matter definitely to their scholars, will be greatly aided by the observance of a special Decision Day by the entire school. (4) If the preparation is what it should be, the united prayers and the united efforts of Pastor, Superintendent, Officers and Teachers, will fit them spiritually for this work, drawing them nearer to God, filling mind and heart with the constraining love of Christ, so that tenderly and with great plainness they can press upon the hearts of their

scholars the claims of Christ and the blessed privilege of becoming his true disciples. (5) Such a preparation will most surely meet the approving blessing of God, and we may expect his spirit to work in and through and with us, opening the hearts of our scholars, as he opened the heart of Lydia, Acts 16:40, to "attend to the things which are spoken."

What Preparation is Needed?

A week or a month of prayer, visitation and letter writing by each teacher; of prayer and conference by all officers and teachers of the school; of special prayer at the mid-week prayer service; of special sermons, one or more, by the pastor.

We recommend that while we aim directly at the conversion of our scholars, our prayers and as far as possible, our efforts, include the **home circle** of each scholar, specially their parents, and more specially their mothers. We also recommend that a full month be devoted to this work of preparation, and that opportunities be sought for and improved to lead our scholars to Christ **before** the day selected so that day shall be to them a day for open confession of a decision already made to accept Christ as a personal Saviour and to follow him as Lord and Master.

What Methods are Best?

To some extent these must be decided by local conditions, but we believe it will be an advantage to adopt, as far as possible, one or other of the following plans:

I. The One Month Plan.

1. Begin a full month before the date selected for Decision Day with a meeting of officers and teachers for conference and prayer, immediately before or after school. Time, 15 minutes; Superintendent announce the date to be observed as Decision Day; read, or, better still, distribute printed slips of this or some other "suggestions for prayer and work," and urge all to heartily unite in carrying out the proposed plan. (This should not occupy more than five minutes.) Spend remaining ten minutes in brief prayers for God's guidance in every detail, and for his blessing upon the efforts to be put forth.

2. Teachers pray every day for each scholar by name; also pray for every member of their home-circles, specially for the fathers and mothers; also pray for God's blessing upon the entire school and community, and upon this united effort to win the scholars for Christ. Pastor and Sunday School officers pray for each teacher by name, and for the other objects mentioned above.

3. Each week let the school and this important work be the object of special prayer at the mid-week prayer service, and all Christians be asked to remember daily in personal and family prayers, this effort to bring God's blessing upon the hearts of the children and the homes of the community.

4. Let the pastor preach a series of sermons on three Sabbaths, including Decision Day. (1) On the Sunday School, its opportunities and possibilities; to arouse and help the teachers, and to enlist the co-operation of all church members. (2) On the home; to awaken careless parents, encourage faithful ones, and to show how the Sunday School and the home can work together for the children's highest good. (3) On God's love for the children, his unwillingness that "one of these little ones should perish" and our duty to bring them to Christ, the children's Friend.

(These topics are suggestive only; each pastor can best determine what his themes shall be.)

5. Observe each Lord's day, the prayer and conference meeting of officers and teachers, suggested above; devote five minutes to brief suggestions; ten minutes to prayer, as many as possible taking part.

6. Two weeks before Decision Day, let each teacher write a personal letter to each scholar, telling of decision day and expressing a desire that every member of the class shall accept Jesus Christ as his Saviour and Master and openly confess him on that day, and if possible, invite all to a class prayer meeting to talk with and pray for each other.

7. One week before Decision Day write a personal letter to the mothers of your scholars, to enlist their sympathy, and if possible, their co-operation, in your efforts to lead your scholars to Christ. Send these letters home by the scholars one week before Decision Day. (A form for the above letters is given below.)

8. Visit the parents, get acquainted with the scholars home surroundings, invite parents to come to church the Sabbath the pastor

preached on the home. Seek to secure the mother's sympathy and help make her feel that she and you are workers together with each other and with God for her child's highest good. Pray much **before** you make this visit!

II. The One Week Plan.

First of all, **consult your pastor**, and secure the co-operation of your entire church. If the pastor thinks best to arrange special meetings through the week, he should be heartily supported by all Sunday School officers and teachers. In any case, ask your pastor to preach the Sabbath preceding Decision Day to church members and parents on God's love for the children; his unwillingness that one of these little ones should perish, and our duty to bring them to Christ, the children's Friend. Also to devote the mid-week prayer meeting to prayer for Sunday School teachers and their work.

Whatever else is done or not done, the following suggestions can be carried out in any school: (1) Let the superintendent call a meeting of all officers and teachers one week before Decision Day, unfold to them his plans, secure their co-operation, and give each one a copy of this leaflet. (2) Agree upon a definite hour of each day during which hour every officer and teacher shall devote **ten minutes** to specific prayer for God's blessing upon the entire school, officers, teachers and scholars. (3) Request teachers also to pray each day for their scholars by name, and the officers to pray daily for each teacher by name. (4) Appoint a 20-minute prayer meeting for Decision Day Sabbath, to immediately precede the school hour (or, if school be held at noon, immediately preceding the morning church service), and request all officers and teachers to be present **on time**, so as not to lose one moment. (5) Ask each teacher during this week to visit, if possible, or write a personal note to absent scholars, requesting their attendance at Sunday School the following Sabbath.

Decision Day Program.

1. Let opening hymn and prayer and Bible reading be brief and bear directly upon the question of decision for or open confession of Christ. Close this part of the exercise by having teachers and scholars repeat in concert John 3:16. (Have this plainly written upon blackboard, if possible.)

2. Have pastor speak for five minutes, showing that Salvation through faith in Jesus Christ is "the one aim of Bible study and Sunday School work."

3. During the last half hour of the session let an opportunity be given for scholars to express their **decision for Christ** by signing the card "My Confession," or in such other way as the pastor may think best, according to the custom of his church.

LEVERS FOR LIFTING YOUR CHURCH

INCREASE YOUR PRAYER MEETING ATTENDANCE TEN PER CENT WITH "ONE HUNDRED PRAYER MEETING TALKS AND PLANS."

We sent out 50 copies of this book in one day. I think we will not reprint until fall. There remains only one copy for each ten subscribers to The Expositor. Do you want the copy that is available for your group of ten?

The methods and plans in this book are worth the price alone. They are actual, not theoretical—have been used with success. Pastors have doubled their prayer meeting attendance with these plans, but we prefer to be conservative and say that with this book you can increase your prayer meeting ten per cent. In addition to the methods and plans we have furnished the best material for devotional talks ever put between two book covers—excepting the Bible.

WHAT EDITORS THINK OF "ONE HUNDRED PRAYER MEETING TALKS AND PLANS."

"No prayer meeting need languish, if the pastor will use this book properly."—Zion's Herald, Boston, Mass.

"Plans and suggestions for conducting the prayer meeting are worthy the pastor's close attention."—Michigan Christian Advocate.

"*** a help to make the prayer meeting the benefit to the church that it is capable of being."—Pittsburgh Christian Advocate.

These copies will be offered to preachers who are not readers of The Expositor. But I want every copy to go to Expositor readers.

If you don't like the book send it back and we will credit the charge.

"Classified to the hand and heart of the leader, who will be in possession of the best helps that we know of when he opens this book."—Religious Telescope.

"This is a practical dealing with the prayer meeting. Pastors will find the volume helpfully suggestive."—Herald and Presbyter.

OPPORTUNITIES—SIGN THEM NOW.

F. M. Barton, Caxton building, Cleveland, O.

1. Send me "One hundred Prayer Meeting Talks and Plans." If I am pleased with it I will send \$2.25 within 30 days.

2. Send me "One Hundred Prayer Meeting Talks and Plans," and when I pay my subscription to The Expositor I will add \$2.25 to the amount for the book.

3. I enclose \$2 for "One Hundred Prayer Meeting Talks and Plans."

(Indicate which offer you accept and sign your name below.)

Name

Address

P. S.—Both books sent for \$4 cash, or \$1 with

"THE PASTOR HIS OWN EVANGELIST."

We have sold 3,000 the first year of its publication. Our shipment the second day after Christmas was 125. We have a copy here for you, if you speak quickly for it, but we do not want to make another printing.

Are you going to have special services in your church? Yes! Surely you will not let the opportunity pass. Are you going to call an evangelist? There aren't enough to go around, and besides while the evangelist may hatch the inquirers out, you will have to raise them, and this book will help you do that. But if you are going to conduct your own special services, you can't afford to do without this book if it cost \$10 instead of \$2.

I want every one of these books to be working during the next 60 days. It will double the results of your special meetings, and I want each book on our shelves to do that this year, not next.

If you are disappointed in the book send it back, and we will credit the charge.

WHAT PASTORS THINK OF IT.

The Best Book of Its Kind.

"I consider it the best book of its kind, and had it been twice the price, I should not have hesitated a moment in adding it to my library."—L. A. Spooner, Moody Bible Institute, Chicago, Ill.

"The book is up-to-date and worth double the price."—Rev. A. G. Adriance, Argo, Ind.

"Would not be without it for five times the price."—Rev. R. M. Kiernan, Hornick, Iowa.

"Magnificent work truly. Revival fires ought to spring up in every zone. No excuse now if men remain 'dead in trespasses and in sins.' Churches ought to become a tongue of fire for God, and souls in peril."—Rev. George H. Lockhart, Carver, Mass.

"I am very much pleased with the book. It has meant much to me in the five days I have had it."—M. M. Hauser, Greensburg, Pa.

"The book will prove to be of exceptional value to me in my work. It is the kind of material for which I have long been searching."—Rev. George J. Becker, Montclair, N. J.

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Indicate which offer and sign your name below.

Name

Address

order and \$1 per month for four months.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH. !

New opportunities come to us as ministers during February. The holidays are over, the New Year has well begun, and the outlook for the season's work is bright. With all the year before us we ought to take courage and press forward. There are opportunities to press home great truths upon the popular mind. Washington's birthday, the 22d, Lincoln's birthday, the 12th, and Dickens' centenary all offer opportunities of large value, and it is hoped that every preacher will use these to advantage. It is worth while to do this because the popular mind is prepared by the newspapers and magazines and the school children are made to know of these characters and events.

* * * *

We find ourselves once more in the mood of expressing thanks and appreciation for the hearty co-operation of our many friends in making this department serviceable. We have tried to impress upon the minds of our readers the necessity of such help, and it always pleases us when men from every part of the country respond. The more help we have from you, brethren, the better can this department be made.

* * * *

We hope that there are a large number of new readers this year. To you we express our desire for your assistance. Send us samples of your printed matter, lists of your sermon topics; tell us how you raise your money for current expenses, for missions, and to build new buildings. We do not always print what you send immediately or just as you send it; but we use it to the very best advantage for the greater brotherhood. We wish you success, also in your work this year.

Send everything to E. A. King, 4 South Sixth Street, North Yakima, Wash.

THE GRAPHOPHONE IN A CHURCH.

By Rev. S. C. Dickinson, Eaton, Cal.

Some time ago I traded my piano for a good \$100 Victor phonograph, and have made use of it at church. When we were ready to take pledges for our apportionment for this year I utilized it, giving President Taft's speech on Foreign Missions at the close of my own address.

While we have good choirs, we do not have such singers as Madame Schuman-Heinke or Evan Williams, and few have heard the great oratorios. We have used window cards placed about town, advertising evening services. There are nearly twice as many out as there would be for an ordinary service, and more than twice as much in the offerings. The sermon is the same as would be without the musical part, only a little briefer.

People are enjoying the services very much, and I have heard no criticism whatever. The records for the series cost about \$16, but there are good selections to be had at two for sixty-five and seventy-five cents. It would not seem to me advisable to use a cheap phonograph, but good ones can be bought for less than \$100. The wooden horn gives a much better tone than the metal.

SERMON TOPICS FOR SUNDAY NIGHTS.

On a card bearing the words "People's Popular Happy Hour Sunday Service," Rev. B. S. Stull, of West Grove, Pa., announces the following themes:

Is there a Personal Devil?
Is the World Growing Worse?
Why is There Pain?
Who is a Christian?

ENLISTING FOR SERVICE.

We have been receiving inquiries about a card designed for the purpose of securing volunteer service in church work. The following is simple and direct and we commend it to those pastors who thus seek to enlist their people in definite work:

Old South Church Worcester, Mass.

*

"A work for everyone and everyone at work"

*

I desire to keep my covenant with this church, to walk with it in love and fidelity, to co-operate with it in all its labors, and I am willing, to the best of my ability, to serve it in the lines of work which are checked below.

- Support of Public Worship
- Attend Mid-week Meeting
- Teach in the Sunday School
- Act as H. D. Visitor
- Assist Pastors in Making Calls
- Personal Evangelism
- In Woman's Association
- Foreign Mission Department
- Home Mission Department
- Local Charities
- Social Service
- Hospitality
- Sewing
- Relief Work
- In Young People's Societies
- In Men's Organization
- Work for Boys

OVER

HAPPY THOUGHT.

Colley: "What business are you in now?"

Kelly: "I am in the meat business."

Colley (incredulously): "Where is your shop?"

Kelly: "I haven't any shop. I am the ham in an advertising sandwich."—Royal Magazine.

A CARD FOR RECORDING EVANGELISTIC RESULTS.

Every minister needs a record card of some kind to use at his evangelistic services. The following is a most excellent one because it gathers so much information that is desired:

"The Master calleth for thee"
"Choose YOU this day whom ye will serve"

1. Professing Christian and Church member
Name and Church.....
2. Professing Christian, but not a Church member
Name.....
3. Not a Professing Christian
Name.....
God helping me, I choose henceforth to lead a Christian life
Name.....
5. I am willing to unite with the Church
Name.....

Address..... Date.....

Class No..... Teacher.....

AN INSTITUTIONAL CHURCH FOR COLORED PEOPLE.

Rev. H. H. Proctor, pastor of the Congregational Institutional Church for colored people at Atlanta, Ga., thus describes his church and its work in a recent number of "The Congregationalist":

"Readers of 'The Congregationalist' are more or less familiar with the institutional church for the colored people at Atlanta of which the writer is the head. Indeed, it was through the co-operation of many of the readers of this paper that we were enabled to build this structure dedicated on the one hundredth anniversary of the birth of Abraham Lincoln.

"Booker T. Washington and President Taft took part in the opening exercises and have spoken words of cheer concerning this movement among the colored people. The building was erected entirely by colored men is open continually and has an auditorium with a seating capacity of 1,000, a free public library, a kindergarten room, a gymnasium, a bath, a model kitchen, a rest room for women, etc.

"Among the departments of work carried on are a free employment bureau, 'trouble department,' cooking, sewing, lyceum, music festival association and prison and slum work. A young man is employed to give his entire time to the work of being a friend to young men, and a young woman is doing similar work for young women. A working girls' dormitory and school of domestic science is projected.

"To show that this work has passed beyond the experimental stage, it is interesting to note that other colored churches are adopting these features. The institutional equipment is destined to do a great work among the colored people, being peculiarly adapted to them in their present stage of social development. Another institutional church for colored people, to cost \$75,000, is planned by the Baptists at Augusta."

BUT SOBER.

Mrs. Browne.—The Rev. Dr. Waterall didn't officiate at your church last Sunday, as usual.

Mrs. Malaprop.—No, he was out at some college preaching a bacchanalian sermon.

A LIST OF PRAYER MEETING STUDIES

The following studies in the 12th chapter of Romans has been used with good results. The topics were printed and the people were requested to commit to memory certain verses each week. The outline is as follows:

Christian Service Christian Forbearance
(Learn Rom. 12:1-2) (Learn Rom. 12:19-21)

Christian Humility Christian Affection
(Learn Rom. 12:3) (Learn Rom. 12:9-13)

Christian Unity Christian Sympathy
(Learn Rom. 12:4-5) (Learn Rom. 12:14-16)

Christian Diversity Christian Honesty
(Learn Rom. 12:6-8) (Learn Rom. 12:17-18)

CHURCH MEMBERSHIP CONTRACT.

The First Baptist Church of Vineland, N. J. makes church membership a matter of business. We seldom see such a binding contract, but why should not church membership be made binding? The following "Requirements for Membership" are taken from a copy of the official contract:

The First Baptist Church of Vineland, N. J. expects every member to do his duty.

It is the duty of every member to support the church spiritually and financially.

The First Baptist Church of Vineland, N. J. requires of each member regular attendance upon the various services of the church, especially Lord's Day worship and mid-week prayer and social service.

The non-attendance for a period of six months, unless excused by deacons, will be made a subject of investigation.

Non-attendance for a period of one year will necessitate a recommendation for termination of membership.

The First Baptist Church of Vineland expects each member to use the talents the Lord has given him in the extension of the Lord's work.

The First Baptist Church of Vineland expects each member to contribute regularly and systematically, as the Lord prospers him to the work of the Church.

Failure to thus contribute for six months will be made a subject of investigation.

Failure to contribute for a period of one year will be considered sufficient grounds for termination of membership.

Exceptions to above financial obligation shall be granted in cases deemed worthy by the Board of Deacons, either by excuse from contribution or granting an amount equivalent to at least 3 cents per week per member's obligation.

After careful reading and consideration of the requirements for membership in the First Baptist Church of Vineland I hereby promise to submit to same and discharge faithfully my obligation throughout the period of my membership in this Church.

Signed,

Date.

THE KIND OF SERMONS LAYMEN LIKE.

I have been intensely interested in the symposium of laymen, in which the pew has set for the very reasonable expectations it has concerning the output of the pulpit. I have been cheered in my very, very soul, very much cheered.

Said the struggling artist to the porter who carried his painting to the academy: "Did the judges like my painting?" "Yes, indeed," said the porter, "it pleased them. Land, how they laughed!"

As nearly as I can interpret the demands of the layman, the business man wants a sermon—they never speak of but one, so I infer they go to church but once a week—that will show the careful training the layman has received in a lifetime of commercial activity—familiarity with business terms; careful scrutiny of all propositions dealing with the best that can be made of life, accurate measurement of probabilities and possibilities; knowledge of the tone of the market and temper of buyers and sellers in the street—every sermon marked by the same careful thought, preparation, foundation and worldly wisdom which the experienced merchant puts into the purchase of a stock of goods that will bring him profit of say, \$200,000 that year.

The actor wants in his preaching the same dramatic fire, the finished elocution the graceful action, the faultless and expressive gestures, the perfectly modulated delivery which he has mastered in a quarter of century before the footlights, and which make him command a salary of \$10,000 per year and expenses. (Estimates reduced 100 diameters from press agent's narrative.)

The preacher being required, also, to write two new plays, or monologues each—something which the actor, memorizing another man's lines, does not do once in fifty years.

And the lawyer merely asks that his minister shall bestow as much preparation on every sermon as he gives to the preparation of one great case in three or six months, which brings him \$1,000 or \$2,500 fee.

They didn't say so, but I infer from the average salary of ministers in the United States, that for the right kind of a preacher, who can do this sort of thing twice a week, and attend to pastoral duties besides, they are willing to pay as high as \$750 a year.

Er—"that's all."—Robert J. Burdette, in *The Watchman*.

TOPICS FOR MEN.

The following is a suggestive list of the subjects under the general caption. What is Christianity? It was prepared for the weekly meetings at the Sunday School hour of the Franklin Brotherhood of Somerville, Mass.

The Christianity of Abraham Lincoln.
What the Wage-earner Thinks of Christianity.

Experiences of a Probation Officer.
Christianity and Modern Religious Problems.

Christianity and Law.
Christianity and Tolstoi.
Christianity and Modern Science.

What a Converted Confucianist Thinks Christianity Is.

Christianity and the Creeds.

What an Alderman Thinks of Christianity.

Christianity in the Light of Jesus.

Christianity and Industrial Education.

Jesus and "The New Religion."

Christianity and the "Down and Outs."

An Hour with Merrimac Street Mission.

A Study of Hadley's "Down on South Water Street."

Christianity and Church Membership.

Christianity and Atheism. A Study of Haeckel's "Riddle of the Universe."

Christianity and the Boy Problem.

Christianity and Evolution. A Study of Darwin's "Origin of the Species."

Science and Immortality.

A Study of Dr. Gordon's "Miracles and Faith."

Christianity and a Man's Vote.

Christianity and the Modern View of the Bible; a Study of Dr. Clarke's "Sixty Years with the Bible."

Christianity and the Physical Life.

Christianity and the Ideal Way of Being Thankful.

Aggressive Christianity.

Christianity and the Freedom of the Will.

Christianity from the Side of Newspaper-dom.

Christianity and the First Christmas.

Progress of Christianity During 1910.

A GOOD COMMUNION CARD.

For three years the Lafayette Avenue Presbyterian Church, Brooklyn, has made use of a communion card. This card has space for the name and address of the communicant, and has printed upon it, "Present at the _____ Communion, 19. . ." the date, of course, being changed with each issue of the card.

There is a statement also that the card, with the blanks filled, is to be placed on the offertory plate during the service of communion morning, the third Sabbath of the month named. There is also a square marked off on the card with the printed statement, "In case the Communicant cannot be present, the card is to be checked in the square provided and mailed to the pastor at the church."

A copy of this card is sent to each household, and thus the pastor is able to keep himself informed regarding the people of his large church. Besides, this method brings to the pastor news of a number of changes of addresses, and some notices of sickness, which he might not otherwise receive.

PRINTING MONTHLY PROGRAMS.

Rev. Alfred E. Gregory, pastor of the First Congregational Church at Owatonna, Minn., prints a neat little stiff-paper folder once a month in which he gives a list of sermons for the entire month. On the third page he prints paragraphs from his own pen entitled, "Thoughts by the Way."

The plan is an excellent one for two reasons. It compels the pastor to look ahead and lay out a course of study work. In the

second place it places in the people's hands a program of services that are interesting and useful. They can be handled to friends and sent out by mail.

PUT EMPHASIS WHERE IT BELONGS.

This month you will probably engage in some form of evangelistic work. The following conclusions of J. Wilbur Chapman are worth your careful thought:

Dr. Chapman says that if he should deem it wise to change his methods in the future it would be in the way of laying particular emphasis upon the obligations of Christian people to work for the conversion of others.

One test which he has repeatedly applied in his recent meetings has revealed the fact that a large proportion who have made a confession of Christian faith were brought to that decision through the personal interest of some one else.

One outstanding characteristic of the meetings has been the evident stimulation of the church members and their disposition to pledge themselves to help others. This is due to the careful preparation by the pastors for the meetings and the earnest spirit that prevails in the churches.

The second test has revealed the same fact discovered in many other places; namely, that an overwhelming proportion of Christians have made their confession under the age of twenty.

WHY STUDY THE BIBLE?

Every young man should make the Bible central in his reading and study:

1. Because it is the mostly alive and widely studied book in the world today.
2. Because the English Bible is the greatest classic in our literature.
3. Because its study enlarges one's horizon and brings one in touch with the most earnest and self-sacrificing spirit of this and of every age.
4. Because to know it helps one to appreciate all else that is best in literature.
5. Because it touches and crowns all other branches of knowledge.
6. Because it is God's appointed means for the development of noble Christian character.
7. Because it contains God's message of grace and power for the full salvation of the needy world in which he has placed us.

APENNY-A-DAY FOR BENEVOLENCES.

Dr. Stall, in his valuable work on "Methods of Church Work," tells of a Lutheran pastor who introduced the plan of raising missionary money by securing gifts averaging one cent a day. After two years' experience he wrote us as follows:

By earnest, patient, personal effort we have introduced a system of contributing to the benevolent agencies of the church which has resulted in greatly developing this important branch of church work.

Each member of the church, male or female, old or young, rich or poor, is requested to

give something **every day** to the cause of Christ—a definite sum if it be but one cent, or more or less. One or two cents a day are much more easily and readily paid than \$3.63 or \$7.50 a year, and daily blessings call for a daily thank offering to God.

On the first Sunday of every month the contributions for the month just closed are handed in in envelopes, sealed, numbered and dated, and a complete record kept of the contributions of each member. In this way almost every member is reached, and contributes frequently, regularly, deliberately and we trust prayerfully, as the Lord has prospered him or her.

Before this system was introduced the contributions of my congregation aggregated from \$100 to \$150 a year. The system has now been in operation almost two years, and during the last twelve months has resulted in an average contribution of \$24.60 per month, an aggregate of \$295.37 for the year, an average annual contribution of \$3.28 per member.

This is a country congregation of ninety members, of only average wealth, at a time when their home expenses were largely increased by extensive repairs to their church and they had also during the year liberally contributed to the endowment fund of our college.

We believe this system to be one of the very best and sufficiently flexible to be adapted to any people under any circumstances.

INDUCING BOYS AND GIRLS TO GO TO CHURCH.

The following item is clipped from the "Third Church Helper," a paper published in Denver. It may answer the question that is so often put to the editor of this department.

The Go To Church Band enrollment will be completed this week, and the record will begin next Sunday. All who attend church regularly and are in time each Sunday morning for six Sundays will receive a copy of Hoffman's Boy Jesus. The Go To Church Band rules are:

1. Present and on time for the church services each Sunday morning.
2. Remember the text and tell the folks about it at home.
3. Sit with parents when they are church. If neither of the parents are present, Go To Church Band members will sit the front seats. Parents are asked to assist the pastor in his efforts for the boys and girls.

Two things are aimed at in the Go To Church Band work:

1. To teach the boys and the girls the great truths of the Christian life. A bright boy or girl will, as a rule, get far more out of an ordinary church service than his father or mother. The pastor in his sermons aims to help the boys and the girls of our Third Church family.
2. To help our boys and girls to form right habits. To be regular and on time is a habit which will be a help all through life.

The church going habit is one of the best habits a boy or girl can form. It is far more important that the boy or girl form the church going habit than the Sunday School habit.

SERMON APPETIZERS.

The entire front page of "Our Church Home," the weekly published by the Washington Street Congregational Church, Toledo, Ohio, is occupied in a recent issue with the following attractive notice printed with white space around it:

NEXT SUNDAY

Morning Sermon: Prayer as an exercise—why pray when God knows—a lesson from the camel—prayer and nerve troubles—the Protestant's rosary—the thrilling story of Billy Hicks—"Lord teach us to pray."

Evening Sermon: When does a man win—if you wrote your own epitaph—the comfort of working—the end of the race—death's defeat!

The pastor of this church knows how to use for Christ the tremendous power of advertising. Every pastor should learn this important art.

A PLAN TO KEEP HYMN BOOKS IN THE CHURCH.

Churches usually have difficulty in keeping all of their hymn books on the premises. Some one has said that many churches that own a hundred books can never find but twenty. One church, however, has found a way to keep people from taking them from the church. A slip of paper with the following words on it is pasted in each book and, needless to say they seldom disappear:

If
Found
Elsewhere
than on
the
Premises,
32d Avenue
and

Humboldt, Denver, Col.,
THIS BOOK IS STOLEN,
and the finder is asked to

Be Honest and
Return it at Once

To the Hyde Park Presbyterian
Sabbath School.

Kindly help us to recover
our property.

Please do not take
this book from the
Church.

Read Exod. 20: 15.

SERMON TOPICS ON "SOME TYPES OF PEOPLE."

By Rev. Geo. T. Gunter, Tyrone, Penn.

A Heartless Deserter.

A Shameful Shirker.

A Notorious Coward.

A Famous Dreamer.

A Happy Slave.

SERMONS TO YOUNG PEOPLE.

A Gatekeeper, and What He Did.

A Fisher Lad, and What He Did.

A Little Maid, and What She Did.

A Cripple Boy, and What He Did.

A New Year and What We Can Do.

SIX SERMONS ON SALVATION.

YOU are a SINNER.

YOU can and should be SAVED.

How YOU cannot be SAVED.

YOU have had SALVATION provided for YOU.

How YOU can be SAVED.

You can be SAVED now!

A STRIKING SERMON TOPIC FOLDER.

The following design for a three-page folder is worth copying. It is printed on white cardboard in black ink, and measures three inches by five inches when open.

What shall
it profit



a man



to gain the
whole world
and lose his
own soul?

NINE SENSIBLE CONCLUSIONS ABOUT CHURCH SOCIABLES.

By Professor Fiske of Oberlin.

1. Purely as a **revenue producer**, the church social is not worth what it costs in time, strength and money. It is poor business. Direct giving is the cheapest way to raise funds for church support. By the "paid-supper" method the money has to be raised twice over. And it results in an extra tax on the faithful, for as one pastor writes, "Suppers and bazaars, designed purposely to induce a few outsiders to help support the church, fail of their purpose."

2. Yet a modern church cannot thrive without them. Young people particularly need them. You will find them elsewhere. "I've had the time of my life this winter," said a young man last April to his mother, "and I had all the good times at the church!" That church won the loyalty and love of many young people, for it deserved to.

3. But **free** socials seldom succeed. There is no feeling of responsibility for attendance. It is wise to have an occasional free social, with special invitations to strangers; but many self-respecting people dislike to come unless they can share the expense.

4. A nominal fee to cover expenses is entirely legitimate. But never fail to give people their money's worth, and emphasize the **social** feature as the main purpose.

5. Such social work gives certain people a welcome opportunity for service. A typical case of this sort is the following: "I remember going into the house of a woman whose

husband earned but \$1.50 per day, with a family of six to feed. She was working on a dainty piece of fancy work, and her deft fingers were weaving the threads into forms of beauty. "This is for the fair," she said, "I haven't any money that I can give, but I love the church and I can do this for it."

6. If fairs are occasionally indulged in, lottery and gambling schemes should of course be rigidly excluded. They are immoral and usually illegal. Protestant churches, however, are seldom guilty of this misdemeanor.

7. Too great care cannot be exercised in scrutinizing entertainment programs to eliminate objectionable features. In general, "outside talent" may well be avoided, except lecturers of known reputation.

It is astonishing to note how the demand for church magazines is growing. Pastors are beginning to find that, for reaching the unchurched people as well as for awakening, keeping, and increasing the interest of the members of the church, there is no medium that will quite equal this co-operative system of individual church publications. *The Interdenominational Press*, of Minneapolis, Minn., has devised a plan by which each church, the smallest as well as the largest, may have its own publication, yet co-operate with all other churches. Reaching, as it does, thirty-three states in the Union, as well as Canada and Australia, and including a dozen different denominations, the plan is not only feasible and eminently practicable, but one that is appreciated by pastors of widely differing creeds as well. It will pay any pastor to write to *The Interdenominational Press*, Dept. E., 415 Sixth St., S., Minneapolis, for full information.

We have a few bound volumes of volumes 4 and 5 of *The Expositor*. These are getting scarce and are splendid value for the money. Each volume contains 800 illustrations, 60 sermons, methods, material for special occasion sermons, etc. They are \$2 each, or for \$3.50 we will send the two volumes, postpaid. F. M. Barton, Caxton Bldg., Cleveland, O.

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Twelfth and Berks Sts., Philadelphia, Pa.

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"CHURCH AND SCHOOL" Minneapolis, Minn.

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Rev. F. Osten-Sacken, editor, is a vigorous man and we believe that "The Interdenominational Press" has a great future and we heartily commend to our brethren about the country who are thinking of establishing a newspaper, the Interdenominational Press. Mr. Osten-Sacken has a positive genius for selecting matter for a religious newspaper. In several months of publishing a religious newspaper, several pages of which are left to his judgment, we have not found a single article appearing which we did not heartily approve. He also knows that the spice of life is variety and introduces into his selections a wide range of topics.—*W. B. Riley, D. D.*

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ILLUSTRATIVE DEPARTMENT

Illustrations from the German

REV. BENJ. SCHLIFF.

A Splendid Lie. (292)

John 14:6; 1 Cor. 1:18; 2, 14.

A bright young fellow recently said to me: "If Christianity is a lie, it is the most splendid lie that ever was uttered." And he was right! Not only would it be the most splendid lie, but also a most wonderful one, that creates truth deep in the inner life of man; a lie, that makes lying impossible; a lie, that destroys deception and pretense; a lie, that evades the darkness and seeks the light; a lie that will be truthful after all else will have passed away; a lie, whose author claimed to be Truth.

But is materialism, which denies God and immortality, true? Then it is the most dreadful truth that ever was spoken, a truth wonderful in that it creates lies deep in the inner consciousness of man; a truth that makes all truth superfluous (or why should one wish to live and die for the truth, if today or tomorrow we are to be like extinguished candles and our descendants in their time likewise?); a truth, which drives to desparation every heart that thirsts for truth; a truth which fades and dies as soon as the soul who holds it gets in earnest in regard to truth, sin and death; a truth, whose authors do not hesitate to proclaim that there is no such thing as truth.

The Father of Lies. (293)

John 3:19; 5:40-43.

In the beginning Satan denied the Word of God. After the judgment had been pronounced upon disobedience: "The day that thou eatest thereof thou shalt surely die," Satan said: "Ye shall **not** surely die," and man believed him rather than God. Now when God makes his offer of grace and says: "He that believeth in me, though he were dead, yet shall he live." Satan again denies the Divine Word, and changing his tactic, replies: "Ye all shall surely die! Ye all sink down into the dark, eternal depths of corruption." And again many rather believe him than their Lord.

False Witness. (294)

Mark 14:55-56.

We read of Christ's trial: "Many bear false witness against him, but their witness agreed not together." As it was 1900 years ago, so it still is today. Very many bear false witness, but their testimony does not agree. If it would, if all opponents of Christianity from the beginning had based their attacks upon truth, if all learning and science, all philosophy, all the cutting, inconsiderate criticism, all the bitter animosity, the sarcasm and satire had during the many centuries taken the field against a religion **not divine**, not a remnant of it would remain today, and no man or woman would have the courage to bear the name of Christ.

The Unsuccessful Experiment. (295)

Jas. 4:3; John 14:13-14.

I had told my little nephew, that if he would rub a tumbler briskly upon the sleeve of his woolen jacket and hold it over small pieces of

paper, these would attach themselves to the glass and remain there some time. The next morning the young chap decided that the time had arrived for his first scientific experiment, not knowing that I was watching. Either he thought it unnecessary to follow directions strictly, or he had forgotten them for he took a china cup, rubbed it on his linen blouse and tried to attract the pieces of paper. After repeated trials he threw the cup aside in disgust and said: "It is not true, it is nonsense." Recently a learned professor said the same thing about prayer. He said: "It is not true, it is nonsense," only he expressed himself in more pompous words, in scientific language. It is more than likely, however, that his experiments with prayer were conducted with as little regard of the necessary conditions for success as was that of my nephew! That the blessed secret answered prayer may be disclosed to us, one must have an unprejudiced mind toward the truth, an humble heart which recognizes its own weakness, a passion for communion with God. Perhaps the professor ignored these conditions!

Seeing Through a Glass. (296)

1 Cor. 13:12; 2:9.

A fine little story is told of a poor, unhappy boy in London. His life was full of unspeakable misery. The parents were dead and he was in charge of a terrible woman, a drunkard, who forced him to beg, and met him with kicks and cuffs if he brought too little. The only pleasure he had was to feast his eyes on the beautiful things to be seen in the show windows, the beautiful cakes, the inviting display of the butcher shops, the wonderful toys. He knew though that these things were not meant for him, for there always was the glass between, and he became reconciled to the thought, that he could never have them. A box of lead soldiers had in particular attracted his attention and there was in his heart a child-like longing for them—but there was the glass. One day he was run over by a vehicle and taken to a hospital, founded and cared for by Christian charity. When he became conscious, he was in a snow-white cot in a cheerful room, and he looked into the pleasant face of a nurse. Broth was brought him—never had he tasted anything so good. Then he was told to sleep. He was almost sure he was in heaven. In a few days he could watch the other children playing with toys. In astonishment he watched them, for surely **they were handling them**. Soon he could sit up in bed, propped by pillows, and wonder of wonders, the nurse put upon the coverlet a box of lead soldiers. Slowly he stretched a hand out, touched them, and cried out: "There is no glass between."

How will it seem when we shall no longer see "through a glass darkly?"

The Squeaking Door. (297)

1 Cor. 13:4-7.

Recently one of our doors squeaked horribly during breakfast, so that it quite taxed our

nerves to their capacity of endurance.' Our Charles, who is a little ministering spirit, who does not have to be told what to do, came and oiled the hinges, and the squeaking stopped.

It occurred to me that there are numbers of people like that squeaking door—creaking, moaning, complaining people, who, when they are pushed about in the world by contact with their fellowmen, creak and squeak, who, every time one attempts to open their hearts, either to do some service or to give of their money or time or effort, groan and sigh and creak, much as our door did. I thought further, how a few drops of the oil of Christian charity dropped into their hearts would put a stop to the creaking and groaning, so that they would go through the world quietly, not giving voice to discords so unworthy of themselves and so unpleasant for others.

Before any uncharitable, impatient word gets over our lips let us think of the creaking door, but even more of the oil!

A Meditation at the Dentist's. (298)

Rom. 3:20.

A person came to the dentist and said in a harmless sort of way: "My teeth are in real good shape, there really is nothing the matter with them, indeed, it is hardly necessary that I came to see you. Only in one place there seems to be something the matter." The dentist, a conscientious man, examines the teeth carefully and says: "There is more the matter than you think. Here are some roots that must come out and twelve cavities must be filled. Then we can save the other teeth." Bad news, but the worst must be endured. After many a pain and many a groan the roots are extracted and the cavities filled with pure gold. So far for the dentist, now for the meditation.

If you decide to go to your heavenly Physician and say: "My heart really is all right. I really had little need to come, but there is a little fault somewhere which I'd like to get rid of," will he not show you deeply decayed places of which you had no idea, but which must be cured? Will he not show you roots that must come out if his treatment is to be of avail? To extract those old roots of sin, of evil habit, is not a painless operation. And the cavities, after they are cleaned, must be filled with the pure gold of the precious gospel, if further decay should not take place. And then every dentist tells his patient how to care for his teeth in the future. The good physician does it also, but we must follow his directions strictly, then the sad and painful experiences we have gone through need not be repeated.

Songs Without Words. (299)

1 Pet. 2:18; Matt. 5:16; 2 Cor. 3:3.

Mendelssohn's beautiful "Songs Without Words" are not the only ones known. There are even more beautiful ones than his. A young married lady, whose husband was unconverted, recently said to her father: "Papa, I have not admonished nor preached to Adolf for months. I've only helped him as much as I could with his work, have been real loving to him, and you cannot imagine how kind he is

to me! He is home every evening and does not seem happy when he must leave me." The gray haired father clasped his child in his arms, and smilingly said: "And yet you say you have not preached to him for months!" A song without words!

A reputed religious family had a servant who did her duty faithfully. She worked almost beyond her strength, seldom found time for church, and seldom spoke to anyone about her inner life. Her master and mistress, though were loud when they spoke of the "Christian experiences." The poor girl was meagerly fed, and had to sleep in a damp room. One day her mistress scolded her cruelly for having forgotten to attend to some trifling thing. Her heart bled, for she felt the injustice and uncharitableness deeply. In the evening she sought comfort in her New Testament, and there read the words: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward." Falling upon her knees she asked for grace to act in the spirit of these words. The next morning she went about her work friendly and modest as ever, and served with particular care those who had ill-treated her. This was a song without words, Mendelssohn never wrote one as beautiful, but the life of her mistress was words without the song.

A Dreadful Choice. (300)

John 8:34; Matt. 27:21.

A young fellow rich, talented and lovable had become a slave of drink. Gradually the monster had taken possession of him and now held him in its demonic embrace. His health was gone, his hopes destroyed, his will broken. At times he was oppressed by the feeling of his terrible, self-caused degradation. He then made convulsive efforts to throw off his fearful enemy. He formed resolution after resolution. He willed to be better. He wanted to be a man again, and struggled like a drowning man with the engulfing waters; but he always broke down again, and was again the helpless weakling. A serious inflammation of the eyes set in and a physician was called. After a thorough examination the latter said: "You must hear the plain truth, my friend. If you do not give up drink entirely and at once, you will be blind in six weeks, blind for all your life. Do you realize what that means? Think it over, blind, as long as you live!"

The unhappy man was silent. He sat motionless, his face buried in his hands. Suddenly he started up, took up a whiskey bottle, and cried out: "Farewell, thou beautiful light!"

THE CHURCH A DYNAMO.

The modern dynamo is a fine illustration of the active Christian Church. The dynamo sends out the electric light into a thousand stores and homes of a whole city. If a church simply lights itself, it is not doing much. The problem is to get the power carried from the church into the factories and homes and offices of the community. And it is so carried when each Christian preaches the gospel by precept and example in the circle of his own personal relationships.

Windows for Sermons

REV. LOUIS ALBERT BANKS

"Shut the Door." (302)

A man was standing in a telephone-box trying to talk, but he could not make out the message. He kept saying: "I can't hear, I can't hear." The other man by-and-by said sharply: "If you'll shut the door you can hear." The door was not shut, and he could hear, not only the man's voice, but the street and shop noises too! A great many Christians are going lean and hungry on the way because they do not shut the door more frequently that shuts them up with God, and silences for a while, the noise and din of worldliness. Jesus makes the shut door the condition of peculiar blessings from God.

The Power of Habit. (303)

I have heard the story of a man whose wife has been lying ill for some time. At night he could not sleep, because he thought constantly that his wife was calling him. Now, though there is a nurse in charge, and he is no longer needed, that man gets up and stands and listens outside his wife's door in the middle of the night, because he thinks he hears her voice. The habit is purely mechanical, of course; he imagines he hears the call.

Failing to Heed the Divine Warning. (304)

The story is told of an Indian in Northwest Canada once who was asked about conscience, and he said: "Conscience is a little three cornered piece of tin inside my heart that turns round and round and hurts; but if I do not listen to it, by-and-by the corners will wear off, and then it will not hurt any more." Now, that is true. There are some animals in the caves of our earth which have no longer sight, though they have eyes; and some of them have no longer eyes upon the surface, though they have eyes under the surface. The simple story is that they used to be able to see and did not see; they had the chance of looking and did not look. They went where they need not go, and went into the darkness, and now they cannot see.

A Thankful Heart. (305)

There is a beautiful little story in Emerson's recently published "Journals." A certain widow was so poor that she eked out the one thin bed covering by laying an old door mat over herself and her little children. "Mother," one of the children said, one bitter night, "what do those poor little children do who haven't got a doormat to cover them?" A thankful heart can always find reason for gratitude and praise.

The Hidden God. (306)

The story is told of a little fellow who stood on the deck of a vessel with his mother and questioned her thus: "Where is the ocean, mamma?" "This is the ocean, we are sailing upon it. The ocean is all around us." The lad replied: "But that is water." "Yes, but that is the ocean." "How much of it, mam-

ma?" "All that we can see." "And what is beyond that we cannot see?" "Still the ocean."

The boy failed to see the ocean because he saw the water. Many people are like the child. We cannot see God and recognize him as the first, prime, the one reality of life.

He is nigh unto us all, deep within us in the depths of our soul life. The great French preacher and mystic, Fenelon, has phrased the thought for us: "Thou art, O Father, so really within ourselves where we seldom or never look that thou art to us a hidden God."

The Far Look for Tired Eyes. (307)

The remedy for tired eyes—who and who has not had them, or, what is the same, wearied hearts?—is the "far look." A literary lady once consulted an oculist concerning an ailment of her eyes. Upon examination he said, "Madam, your eyes are simply tired; you need to rest them." "But," said she in reply, "this is impossible; my engagements are such that I must use them." After reflecting for a moment he asked, "Have you any wide views from your home?" "O, yes," she answered with enthusiasm; "from the front porch I can look out upon a glorious range of mountains." "Very well," replied the oculist, "that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes." We all need that advice in dealing with the weariness of the soul. David understood it when he said, "I will lift up mine eyes unto the hills from whence cometh my help." The looking on the high hills of God cools the fitful fever of worldliness.

Scars from Satan's Thorns. (308)

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backslidings in these words: "Lord, I got among the thorns and briers, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture." And there are many others whose scars were obtained in the devil's thickets outside the field where duty called us.

The Home Current. (309)

I have read the story of a shipwreck where thousands of miles away from home, fifteen men dropped over the side of a sinking ship into the life-boat. There was no time to gather up anything in the way of sails or other equipment for the little craft. Only a bit of food and water and then out into the great deep.

But those men never lost heart. They had taken their bearings well and knew that they were launching their bark on the friendly bosom of the mighty equatorial current and that this would some day bring them safe

home. What current are you in? Does it make toward home and heaven or is it drifting all the while farther away into the darkness?

Hidden Service. (310)

The editor of "The Christian" gives this suggestive illustration of the need and value of unheralded and unnoted service to the cause of Christ. It relates that after six years of arduous toil the underpinning of Winchester Cathedral has been successfully accomplished. An expert diver was engaged, who introduced bags of concrete where the water had made ravages. Unseen and unknown by the passer-by, but unresting and unhasting, the diver pursued his task, and his triumph is both an example and a parable. The foundations of the church of Christ, which have been slowly sapped during the past century, are not to be repaired by any easy, rapid method. It will need patient and persistent work—work that will be often unnoticed and disregarded. But devotion to Christ, constant testimony to the truth, unwearied endurance of hardship, individual search for individual souls, cannot fail of result. Faithfulness on the part of the inconspicuous workers is the great need of the day.

Revival Illustrations

B. L. HERR, HOMER, N. Y.

Integrity Preserving Life. (312)

General King, in a volume of war records, tells us of an instance when the life of the messenger hung upon the integrity of his word and action. It was in the closing scenes of the war. Spies of both armies were active and it was often a difficult thing to decide as to their truth or treachery. A spy took his life in his hands. If he were caught, his fate was sealed.

Yet it was one of these who successfully bore to General Grant Sheridan's urgent "I wish you were here," when, on April 5, 1865, the later saw slipping away the chance of pinning Lee's harassed and panting army at Amelia Court House.

The courier had to ride southward across a dozen miles of dubious country. It was nip and tuck whether "Yank" or "Reb" first laid hands on him, and when he finally reached the wearied leader, and, rousing to the occasion, Grant decided to ride at once through the darkness to Sheridan's side, and set forth with only a little escort and the scout as guide, two staff officers, thoroughly suspicious, strapped the latter to his saddle, linked his horse with theirs, and cocked their revolvers at his back. That scout rode those long miles back to Jetersville with these words occasionally murmured into his ears. "At the first sight or sound of treachery you die." Not until they reached Sheridan at midnight were they sure it was not a device of the desperate foe.

Forgiveness.

(311)
The late Dr. Edgerton R. Young, in "Indian Wigwams and Northern Camp Fires," tells a remarkable story of Maskepetoon, a most powerful chief of the Cree Indians of Northwest Canada. Here was a murderer, a man of war and violence, and glorying in that kind of life. He suffered one tremendous blow—his only son was murdered, and that by one of his own trusted warriors. At last the murderer fell into the hands of the bereaved father, who was at the head of a band of warriors. What was the result? Maskepetoon forgave the murderer, and only banished him from his presence. "You deserve to die," he said to the murderer, "and, but for what I heard from the missionary last night at the camp fire, before this I would have buried the tomahawk in your brains. The missionary told us that if we expected the Great Spirit to forgive us, we must forgive our enemies, even those who had done us the greatest wrongs. Then, in a voice tremulous with deep emotion, he added: 'As I hope the Great Spirit will forgive me, I forgive you; but go immediately from among my people, and let me never see your face again.'" But, wonder of wonders, God takes the forgiven sinner back into his confidence and love. Paul said He was the Chief of Sinners, yet how marvellously God honored him.

The life of this messenger rested upon his integrity toward his captors. That of the sinner rests upon his honesty toward God.

The Value of Little Things. (313)

It is curious how trifles, apparently, frequently determine great results. A writer in the Army and Navy Journal remarks:

"At Santiago, July 2, 1898, Admiral Cervera had determined to make an effort to escape with the Spanish fleet as the American army was closing in on him. By an odd coincidence the Cubans had started to burn six captured block houses—the number being identical with the number of the ships in Cervera's fleet. Thinking the Cubans were signaling, Cervera postponed the attempt that determined the result. Had he turned to the right hand instead of the left when he debouched from the mouth of Santiago harbor the result would have been different. 'At Waterloo, had I followed up my idea of turning the enemy right I should surely have succeeded,' said Napoleon at St. Helena. When General Lee was marching on Pennsylvania, says General Bradley Johnson in 1863, he wrote to the President from Berryville, urging him to concentrate the garrisons from Wilmington, Charleston and Savannah at Culpeper Courthouse, Va., under Beauregard. 'A ghost of an army under Beauregard there will hold all the troops in defense at Washington, and I will be left a free hand in Pennsylvania.' His application was not granted, and the Wash-

tion troops reinforced Meade and decided Gettysburg."

Faith in Christ seems only a little thing, but it means the making of a life and the realizing of a God given destiny.

The Power of Persistent Appeal. (314)

Storm tossed and fighting for life, the steamer Lexington and her gallant personnel, saw death slowly approaching in the storm of the Carolina coast. Their wireless operator was a lad named Sheets. He had persistently sounded his instrument till the storm parted the lines from the mast. Then Sheets, with steady nerve and unflinching courage, decided to take a desperate chance, and the next instant he was climbing into the rigging, where the remains of his wireless outfit was still stretched between the masts. That he kept his footing up there in the teeth of the gale, with the ship lurching from side to side and pounding its life out on the rocks, was regarded by those who watched him as little short of miraculous. All hope of saving the passengers and crew now centered in the efforts of this brave boy who was risking his life far up on the swaying mast.

His courage and determination did not fail him. With all his strength he clung to the rigging and finally succeeded in lashing himself fast with a rope and in attaching his instrument to the wires aloft. Again and again he sent out his plea for aid and at last, through the storm, he was answered by the revenue cutter Yamacraw.

At last men heard. But God hears at the first earnest call.

Victory Through Retreat. (316)

Major John Russell, battling with the Matabeles, in South Africa, relates in the New York Herald, some thrilling incidents of warfare. On one memorable occasion he was hemmed in by an overwhelming force. The outlook seemed hopeless. In that situation he goes on to say: "Just about that time I saw the Matabeles were making preparations to attack, and I thought of a plan. It was simple enough—I'd seen it worked on the Indians in Arizona. If we could make a feint at the enemy's front, and then, as they massed to meet us, double back quickly enough, we might find a weak spot in their line that we could get through. There were hills all about us, but there was one gully that led up into the back country. I decided that if we were to escape at all it must be by that route. So we rode along the front of the impi that was preparing to attack upon that side as if we were going to attack. They massed up in front of us, and as soon as I thought they had thinned out enough near the gully I gave the word and we wheeled and rode like mad for the weak spot. We got through—the Matabeles are very bad marksmen. We killed a few natives and one of our horses was hit, but we outran them easily once we were through the ranks."

The power of temptation is overwhelming. The only path to victory is often by retreat.

Conceptions of God

THOMAS H. WARNER

Ex. 34:6, 7; Psa. 84:11; Psa. 139:2-4; Jer. 9:23, 24; Jonah 4:2; John 17:3

An Arab's Conception of God. (317)

The question was one day put to an Arab: "How do you know there is a God?" He turned with apparent indignation upon the questioner, and replied: "How do I know whether a man or a camel passed my tent last night?"

The Aztec Conception of God. (318)

The Aztecs believed in in one supreme Lord and Creator, to whom they attributed all divine perfections. The prayers which they addressed to him recall in many instances the very words of Scripture.

The Buddhist Conception of God. (319)

"He toucheth the stars with his fingers, and they run their course rejoicing.

"On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

"Order, grace and beauty spring from his hand.

"The voice of wisdom speaketh in all his works, but the human understanding comprehendeth it not.

"The shadow of knowledge passeth over the mind of man as a dream; he seeth as in the dark, he reasoneth and is deceived.

"But the wisdom of God is the light of heaven! He reasoneth not! His mind is the fountain of truth."

The Druid Conception of God. (320)

The Druids believed in one Supreme Being, in the immortality of the soul, and in a future state of rewards and punishments. They believed that the Supreme Being is free and self-existent, and that the creation of the world was his voluntary act. They taught that all things had a beginning except this Supreme Being, but that nothing created would ever have an end.

The Egyptian Conception of God. (321)

To the primitive Egyptian the deity was a mystic personification of the assembled laws of nature. His universe comprised the heavens, the earth and the underworld. Ammon-Ra, the supreme, typified by the sun, reigned above. Osiris, the sun beneath the horizon, presided in the realm of death. Attributes of the deity were also personified, and represented under the form of animals. The confounding of the symbol with that which it stood for brought about a gross idolatry.

A German's Conception of God. (322)

Krummacher tells of a youth who came to his tutor complaining that while the Scriptures

in one place call God love, in others they speak of his wrath, which seems contradictory. The tutor laid the matter before him in its true light by this story: There were two rich merchants, each of whom had a son. The sons were sent by their fathers on business to a distant heathen city. After a time, news was brought to the fathers that both of the sons, dazzled by the magnificence and pleasures of the city, had fallen into the evil practices of its inhabitants, and moreover, had deserted the faith of their fathers and joined in the worship of the heathen deities. One of the fathers was grieved to the heart and was very angry with his son; the other only laughed at the matter. "Which of these fathers," asked the tutor of the youth, "do you call the wiser and better father?" "He who was angry," answered the youth. "His anger showed his true love for his son, and grief because of his wrong-doing." Thus does God's anger, on account of sin, prove his love of his child, the sinner.

The Greek Conception of God. (323)

The Greeks regarded Jupiter as the king and father of gods and men. He is represented as a majestic man, sitting on a throne of gold and ivory. He brandishes the thunder in his right hand, and giants lie prostrate at his feet.

The Hindoo Conception of God. (324)

The Vedas are the sacred books of the Hin-

doos. They teach that there is one supreme deity called Brahma. Like the Persians, they seem to have some idea of the Trinity, as they speak of Brahma, Vishnu and Siva as one god.

A Poet's Conception of God. (325)

"There is power

Unseen, that rules the illimitable world,
That guides its motions from the brightest star
To the least dust of this sin-tainted mould;
While man, who madly deems himself the lord
Of all, is nought but weakness, and depend-
ence.

This sacred truth, by sure experience taught,
Thou must have learnt, when wandering all
alone;

Each bird, each insect, flitting through the sky,
Was more sufficient for itself than thou."

—Thomson.

The Scandinavian Conception of God. (326)

Heimdall was the watchman of the Scandinavian gods. He required less sleep than a bird. His sight was so keen that he could distinguish the smallest object for a thousand leagues around, even in the darkest night. His hearing was so keen that he could hear the wool growing on the sheeps' back and the grain sprouting in the fields. When he blew upon his horn the sound spread in widening circles until it reached the uttermost confines of the world.

Miscellaneous Illustrations

Nobel's Conversion—Peace on Earth. (327)

All the world is interested in the winners of the Nobel prizes. Alfred Nobel was the inventor of dynamite. The reading of Baroness Von Suttner's "Lay Down Your Arms" converted him and he became at once one of her heartiest and most devoted admirers and fellow-workers in the peace movement. The large fortune he had made in making munitions of war he now devoted to promoting peace and the peaceful arts. He arranged his will so that a commission should distribute annually \$40,000 each to the leading workers in science, literature and the peace movement. On Dec. 10, King Gustav of Sweden distributed the prizes to Mme. Curie for excellence in chemistry, Prof. Wilhelm Wein for work in physics, Prof. Allvar Gullstrand for the most valuable discovery in medicine and Maurice Maeterlinck for eminence in literature. On the same day in Christiania, Norway, the Nobel Peace prizes were awarded to Prof. T. M. C. Asser of the Netherlands, founder of the Institute of International Law, and to Alfred Fried of Vienna. Americans will be particularly glad to know that Mr. Fried has received this prize because he is so great an admirer of this nation and has so many friends here. He is a singular illustration of what a man, devoted to a cause, and working for it regardless of all obstacles and scorn may accomplish. When he began talking international peace in Austria everybody, except his constant friend, Baroness Von Suttner, laughed at him. Undaunted he went on his way. He helped organize a little peace

society. Out of it grew the large annual international peace congresses with their wide influence. He helped create the interparliamentary union. He traveled from town to town of Europe to arouse interest in The Hague Conference. He has seen the world come his way. Now, not because he is a genius, but because he has been faithful, he has been crowned.—Christian Work.

The Pulpit the Hope. (328)

Henry Watterson, editor of the Louisville Courier-Journal, said on November 13, in an address at a church corner-stone laying:

"I would have all the ministers of religion as free to discuss the things of this world as the statesman and the journalist, but with this difference—that the objective point with them shall be the regeneration of man through the grace of God and not the winning of office or the exploitation of parties and newspaper Journalism is yet too unripe to more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is a suspect.

"The pulpit remains, therefore, still the moral hope of the universe and the spiritual light of mankind. It must be nonpartisan; must be nonprofessional. It must be manly and independent. But it must also be worldly wise, not artificial, sympathetic, broad-minded and many sided, equally ready to smite wrong in the mighty and kneel by the bedside of the lowly."

Greediness—For Children's Sermon. (329)

Once there was a little boy who worried because his stocking was small. He wanted many nice presents for Christmas, and he did not see how Santa Claus could squeeze them all into one stocking.

"Santa is a very busy man," thought Little Boy, "and perhaps he wouldn't notice if I should cut off the toe from my stocking. And then he might go right on pushing things through the hole, in the dark! And so I might get lots and lots of dandy presents, even if there would be no enormous ones, like an automobile, or a giraffe."

Santa Claus worked so softly that Little Boy heard never a sound. But when he rushed to the stocking, next morning, with a candle in his hand, he pulled out—a new pair of stockings, which stopped up the hole in the Christmas stocking. Pinned to the new pair was this note:

Dear Little Boy:

I am sorry to find a big hole in your stocking, and so I am leaving you a new pair, which you can save to hang up next Christmas.

Your friend,

S. Claus K. Kringle.

—From the January St. Nicholas.

Self-Sacrifice. (330)

The Woman's Home Companion is publishing "Stories of the Girlhood of Famous Prima Donnas." In the January number the early lives and struggles of three famous singers are reported. Of Bessie Abbott the author tells the story of a poor Latin teacher who lived in the same boarding house when she was fourteen years of age and taught her. This was in New York City. The following is an extract from the article:

"For months she studied. Her volunteer teacher was George Henry Roberts. As a youth he had made a debut of promise, it seems, as a singer; dissatisfied with himself, he gave it up after that single appearance. The years following he devoted to searching for what he felt to be the right way to use the voice. But of singing he said no word to her, until one day she brought him a Latin exercise so perfectly done that he exclaimed, 'You deserve a reward! What do you want?'

"'If I can only make a little great singer,' she answered, 'I'd lay down my life.'

"He took her to hear noted singers; pointed out their virtues and faults, and carefully guided her. That went on from fourteen and a half until she was eighteen. Meanwhile, after schooling her, he took her to Mrs. Ashforth to study singing. For a large part of that time he attended the lessons with her, studying with her at home, guiding and watching her every step, denying himself many things, that he might further her interests. She herself had worked ceaselessly. Her whole girlhood, until she was twenty, was spent in making a foundation for what was to follow,—a career that would likely have never been hers had not the desire to read Caesar's Commentaries and a big-hearted friend pointed the way to it."

His Last Chance. (331)

Years ago where for centuries the sea had pounded the beetling crags and chiseled many a chamber within their granite sides, it was the custom of the natives to hunt for birds' eggs. Two men generally went together with their baskets. They carried with them a strong rope, the upper end of which would be fastened securely to a ledge or primitive windlass. Then one would lower himself with his basket, while the other remained to help hoist him to the top. When he reached the spot selected, he swung himself in on a projecting platform and fastened the end of the rope preparatory to filling his basket. Once, as one turned to commence his task, to his horror he discovered the rope had become loose and was swinging back and forth over the sea and the pitiless rocks far below. One swing more and the rope would be beyond his reach. It took but a second for him to drop his basket and jump for the rope, which he seized, and gave the signal to be drawn up, where he arrived in a profuse perspiration and fainted in the arms of his friend—saved at the last swing of the rope.—Rod and Staff.

A Flight of Storks. (332)

A flight of storks not so long ago visited Wilmette, the Chicago suburban village where I live. These birds of good luck were first seen over Evanston and their course was watched from the best residences of that suburb with anxiety and alarm. In that particular section but very few people desire a visit from the stork, since it always brings care and noise and disturbance of old, settled ways.

But these birds were evidently heading for the region of Lake Forest. As soon as their coming was observed, consternation ran riot through that patrician quarter. Servants were summoned in hot haste out of every mansion, and there was a great beating of tom-toms and firing in the air.

Soaring high above the din, those storks circled south by southwest without stopping, and many of them nested in the neighborhood of Milwaukee avenue, where they are better acquainted and more welcome.

The stork likes to make its nest on the roof of the chimney of a humble home, but it does not often roost on the palatial residences of the North Shore. Whatever the reason, the fact makes Lake Forest a lonely place. No rout of childish feet upon its lawns; no prattle of baby voices in its halls; its atmosphere serenely still—still and dead as are the hearts of the women having there their abodes.

Noticing the direction the storks had taken, I went down in the neighborhood of Milwaukee avenue not long after, and there I came upon a throng of children that amazed me. They were running about everywhere. They were arguing loudly, or whispering mysterious secrets, or playing their different games. The sidewalks were full of changing groups; the curbsings were lined; and from one gay circle out in the roadway came the sweet shrill chorus of a simple song.—Dr. George F. Butler, The American Journal of Clinical Medicine.

Glory of God—Good of Man. (332a)

On the cover of one of his books Ingersoll placed three crosses and under them the legend, "For the glory of God," and three telegraph poles with their crossbars which bore a resemblance to crosses, and under them the legend: "For the good of man." The criticism on such a device is that the telegraph poles should be connected with the crosses. Civilization follows in the wake of Christianity whose symbol is the cross.

At the beginning of the nineteenth century the British East India Company said:

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

At the close of the nineteenth century the English Lieutenant-Governor of Bengal said: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

That which was for the glory of God was for the good of man.—J. M. Bingham.

God's Hand in History. (332b)

When the Spanish Armada was scattered by that dreadful east wind and the power of the Catholic inquisition was broken in England, Queen Elizabeth had a medal struck with this inscription. "He blew with his wind and they were scattered," a verse which was written concerning the overthrow of the Egyptians in the Red Sea when they were pursued by the Israelites. Surely God was manifestly in all that history and as certainly in England as in Egypt.

Oliver Cromwell in announcing the victory at the battle of Naseby to the speaker of the House of Commons, added:

"Sir, this is none other but the hand of God, and to him alone give the glory, wherein none are to share with him."

When Frederick the Great fought the battle of Leuthen against the Austrians he suffered great disasters. The valor shown and the victory won were both remarkable. The soldiers knew how the rescue of their nation hung on that battle, and as a grenadier on the field of carnage began to sing, "Thanks be to God," the whole army in the darkness of evening standing amid thousands of the dead, uplifted the hymn of praise.—Jennie M. Bingham, New Century Monthly.

THE OTHER PAID BETTER.

"My lad," asked a clergyman of a small boy, "who is that gentleman you attend church with?"

"Grandpa," was the reply.

"Well," said the clergyman, "if you will only keep him awake during my sermon I'll give you a cent each week."

The boy fell in with the arrangement, and for the next two weeks the old gentleman listened attentively to the sermon. The third week, however, found him soundly asleep.

The clergyman called the boy to him and said: "Your grandpa was asleep again today. Didn't I promise you a cent a week to keep him awake?"

"Yes," replied the boy, "but grandpa now gives me two cents not to disturb him."

UNUSUAL

PUBLISHING SECRETS.

Father Tom Burke had a great fondness for riding on the top of an omnibus. Once when doing so after a long church service in Dublin, he produced his breviary, and was soon deep in its contents. A well-known evangelical, sitting nearby, took upon himself to comment upon the act. "The Lord tells us," he said, "that when we pray we should not be as the hypocrites, who love to pray in public and at the corners of streets that they may be seen by men." "Now," he added, "when I pray, I enter into my closet, and when I have shut the door, I pray in secret," alluding to our Lord's words (Matt. 6:6). Without looking up, Father Burke replied aloud, "Yes, and then you get on the top of an omnibus and tell every one about it."

PAST THE JUMPING AGE.

Henry Ward Beecher, while at the Twin Mountain House, witnessing the sports of some young men, began to tell them what he could do in his college days. At last one said, "Mr. Beecher, how far do you think you could jump now?" "Well," he replied, "I think, as fat as I am, that if I could jump six feet it might be something." He made the effort and leaped seven feet. The next day, as he was moving slowly, some one said, "How do you feel today, Mr. Beecher?" "One hundred and twenty years old," said he, "though I was only sixty-five yesterday."

A MOVING SERMON.

"I once had a parishioner who was a miser," said an English clergyman. "For this man's benefit I preached one Sunday a strong sermon on the necessity of charity, of philanthropy; a sermon on duty and the joy of giving. The miser, at whom I gazed often, seemed impressed."

Next day I met him on the street.

"Well, John," I said, "what do you think of yesterday's sermon?"

"It moved me deeply, sir," he answered. "It brought home to me so strongly the necessity of giving alms that honestly, sir, I've a great mind to turn beggar."

HAD THE RIGHT KIND.

A young preacher went fishing for trout, accompanied by a couple of girls from his parish. A farmer, who was also out fishing, called to the young clergyman:

"Ketchin' many trout?"

"I am a fisher of men," said the young preacher with dignity.

"Well," the farmer smiled, and then looking at the girls, said: "I see you've got the right kind of bait with you."

A COLLECTION, NOT AN OFFERING.

"On behalf of the sewing circle of the church," said the pastor at the conclusion of the morning service, "I desire to thank the congregation for fifty-seven buttons placed in the contribution box during the past month. If now the philanthropically inclined donors of these objects will put six undershirts and three pairs of other strictly secular garments on the plate next Sunday morning, so that we may have something to sew those buttons on, we shall be additionally grateful."

THE ECCLESIASTICAL YEAR—FEBRUARY

G. B. F. HALLOCK, D. D.

Lincoln's Birthday

(BORN FEBRUARY 12, 1809)

Washington's Birthday

(BORN FEBRUARY 22, 1732)

Fellow pastors, let us take advantage of the recurrence of the civic, school and other celebrations of the birthdays of Lincoln and Washington. The minds of the people are turned toward these men. It is a good time for us to teach from their lives needed lessons of patriotism, industry, honesty, perseverance, courage, civic responsibility, temperance, devout character, etc., to young and old alike.

The anniversary of the birth of Abraham Lincoln, February 12, brings each year deeper interest in him.

SOME SUGGESTIVE TEXTS AND THEMES.

The Religion of Abraham Lincoln: "For he endured as seeing him who is invisible." Heb. 11:27.

Lincoln's Growth Under Pressure: "Cast down but not destroyed." 2 Cor. 4:9.

The Responsibility of the Citizen: "Arise, for the matter before thee, and we are with thee; be of good courage and do it." Ezra 10:4.

The Young American in Politics: "Moreover, thou shalt provide out of all the people able men, such as fear God; men of truth, hating unjust gain." Exodus 18:21.

Lincoln: The Man and His Message.

The Achieving Life: Lincoln. "The same did God send to be a ruler and deliverer." Acts 7:35.

Lincoln's Sterling Qualities: "The memory of the just is blessed." Prov. 10:7.

He Served the People: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

The Fragrant Name of Lincoln: "Thy name is as ointment poured forth." Sol. Song 1:3.

Leading the Host: "In the name of God we will set up our banners." Psa. 20:5.

The Price of Freedom: "With a great sum obtained I this freedom." Acts 22:28.

The Great Servant: "Whosoever will be great among you, let him be your minister, and whosoever shall be chief among you, let him be your servant." Matt. 20:26, 27.

The Debt of Memory: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7.

Lessons of Lincoln's Life. (333)

The lessons of that life are many. It has a lesson for the poor boy, "who, while his companions sleep, is toiling upward in the night." It has a lesson for the young man who aspires to take a part in public affairs, and dares to commit himself to the right in the teeth of an insolent majority. It has a lesson for the man in the White House who, presiding over the strange processes by which America is working out her destiny in the world, is subjected to misrepresentation and abuse. It has a les-

son for every honest citizen who believes in the divine right of government by the people, and who protects with vigor against every tendency to substitute for that government by the classes, a government by the mob, or a government by the boss.

These are the lessons as I read them of this great man's life. But where is his monument? In the hearts of a race of freedom, is his monument. In a North and South united and indivisible is his monument.

Lincoln's Dependent Prayer. (334)

"He that ruleth over men must be just; ruling in the fear of God." The prayer that James Murdoch, the noted elocutionist, overheard President Lincoln offer in the White House, amid the dark hours of the night, was a reliable criterion of his character. Lincoln was on his knees before the open Bible, in the agony of supplication. He cried out so pleadingly and sorrowfully, "O Thou God that heard Solomon in the night, when he prayed for wisdom, hear me. I cannot lead this people, I cannot guide the affairs of this nation, without thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me and save this nation."—Rev. Frank E. Adams.

Prayer for the Nation. (335)

"Our Father, we rejoice in the great souls whom thou hast given to us as a people. Thou hast apportioned to us a great land, a goodly heritage, among the nations of the earth. We have entered upon our inheritance and possessed it. But more than all the treasures of the sea and of the land, thou hast enriched us by noble lives, by men of clear vision, of high courage, of steadfast devotion to freedom and justice and truth, men like Abraham Lincoln, whom we remember to-day. We thank thee for all who have loved righteousness better than life; for those who have counted nothing dear to them when the rights of their fellow men have been invaded. For all the lovers and seers and martyrs of liberty and peace and good-will among men, we give thee thanks. Forbid, our Father, that the vision that enlightened and kindled their hearts should ever grow dim to our eyes. Forbid that the straight and narrow path which they trod should ever seem too hard for us, and we turn aside into by-ways of ease and self-seeking. Touch our eyes, we pray thee, to behold the glory and the strength of thy prophets while they are yet alive, that we may take their words as accents of thine own Spirit, that we may follow in their footsteps with joyful obedience. Deliver us, our Father, from the folly of the nations which have loved riches and luxury and the transient glory of power. Save us from that blindness and mad-

ness of the peoples who have believed in force for safety, and have taken the sword for defense and aggression. According to thy law, they who have taken the sword, have perished by the sword. Help us to believe in the sufficiency and eternity of righteousness. May we follow with believing hearts and victorious spirits Jesus Christ whom thou hast given, who is this day going forth among the nations, conquering and to conquer by the might of his goodness and truth and the beauty of his holiness. We ask in His name. Amen."

The Foe of Liquor. (336)

In the midst of the absorbing cares of the Civil War Lincoln thoughtfully sent for his old friend Merwin, with whom he had campaigned for a prohibition amendment in Illinois, and sent him out among the soldiers to plead with them not to drink. I have seen the order in Lincoln's hand directing the officers to grant Merwin a hearing among the troops. One day Mr. Lincoln was ill out at sea upon a gunboat. The prairie life had not made him a good sailor. The captain brought him some champagne for a remedy. "No, thank you, captain," said President Lincoln, "I have seen too many men seasick on land from drinking that stuff!"

Upon the last day of the great President's life Mr. Merwin called at the White House, and in the brief visit, Merwin tells us, Lincoln said: "The next great conflict will be for the abolition of the liquor traffic."

As President, Lincoln had objected strenuously to putting an internal revenue tax upon intoxicating drinks. He foresaw just the harm which has come from propping up our government upon kegs and demijohns. Only as a necessary and temporary war measure did he consent to it. The mischief was done, and it has transpired as he forewarned. How he would have helped undo that wrong if he had lived!

Faithful to the principles of total abstinence and prohibition all his life, among his latest thoughts before the martyr's call came, was the inevitable next conflict, now on, against the satanic beverage liquor trade. Though dead, he yet speaketh, and more and more will Lincoln's voice be heard, and his influence felt, as a heroic pioneer for total abstinence and against the saloon.—Rev. H. H. Russell.

Lincoln and the Bible. (337)

Lincoln once said of the Bible: "In regard to this great book, I have but to say, it is the best gift God has given to man. All the good Saviour gave to the world was given through this book. But for it we could not know right from wrong. All things for man's welfare, here and hereafter, are to be found portrayed in it."

The spirit life of the Bible was built into Lincoln's boyhood, expanded in his young manhood, ripened in his middle age, sustained him when sorrows seared his soul, and gave to him a grip upon God, man, freedom, and

immortality. The influence of the Bible upon him gave him reverence for God and his will for Christianity and its Christ; for the Holy Spirit and its help; for prayer and its power for praise and its purpose; for the immortal impulse and its inspiration.

Truly might Henry Watterson ask: "Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish plowman, and stayed the life of the German priest? God, God, and God alone, and surely as these were raised up by God, so was Abraham Lincoln."

The Lincoln Pledge. (338)

"Now, Sonny, keep that pledge and it will be the best act of your life."

So spoke a man called "Abe" Lincoln to a boy named Cleopas Breckenridge in Illinois in 1846. Other old people besides Breckenridge still live (1910) in Illinois who testify to these facts: That Lincoln came on horse back to the South Fork Schoolhouse in Sangamon County, made a temperance speech, took a paper from his pocket and invited everybody to sign a total abstinence pledge. Moses Martin, now in Edinburg, Illinois, committed Lincoln's pledge to memory.

The pledge of the Lincoln Legion, as written, signed, advocated and kept by Abraham Lincoln:

"Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing that it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

What Other Great Men Thought of Lincoln. (339)

He was incontestably the greatest man ever knew.—Ulysses S. Grant.

He was the most perfect ruler of men the world has ever seen.—Edwin M. Stanton.

He was a man made and molded by Divine Power to save a nation.—William H. Seward.

Lincoln is too sharp for me. Every time I go near him he winds me round his finger.—Horace Greeley.

Of all the men I ever met he seemed to possess more of the elements of greatness combined with goodness than any other.—William T. Sherman.

Mr. Lincoln is the only white man with whom I have ever talked, or in whose presence I have ever been, who did not consciously or unconsciously betray to me that he recognized my color.—Fred Douglass.

He was a patriot and a wise man. His death was a calamity for the country, but it left his fame without a fault or criticism.—Charles A. Dana.

The next generation will acknowledge that the man who rose from a log cabin to the Presidential chair, who led a vast Republic through its wilderness of perilous confusion and its red sea of horrible carnage, was a man who had no superior in the American annals.—Theodore L. Cuyler.

Lincoln at a Saloon Door. (340)

Some years ago at a Lincoln meeting among the old soldiers of a Michigan city, one of the battle-worn veterans gave the following testimony: "We have heard what Lincoln has done for all of us; I want to tell what he did for me. I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000. We were marching through the city amid great crowds of cheering people, and then, after going into camp, were given leave to see the town.

"Like many other of our boys, the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places, when a hand was laid upon my arm, and, looking up, there was President Lincoln from his great height above me, a mere lad, regarding me with those kindly eyes and pleasant smile.

"I almost dropped with surprise and bashfulness, but he held out his hand, and as I took it he shook hands in strong Western fashion and said: 'I don't like to see our uniform going into these places.' That was all he said. He turned immediately and walked away; and we passed on. We would not have gone into that tavern for all the wealth of Washington City.

"And this is what Abraham Lincoln did then and there for me. He fixed me so that whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been, a means of salvation to my life. Today I hate the saloon, and have hated it ever since I heard those words from that great man."—John Talmadge Bergen, D. D.

Lincoln on Temperance. (341)

In view of the claims of the liquor men with reference to the position of Abraham Lincoln on the liquor traffic, Rev. F. P. Miller recently wrote Hon. Robert T. Lincoln, of Chicago, and received an answer containing extracts from speeches and writings of Mr. Lincoln, copied from Nicolay and Hay's life of the Great Martyr. If anybody can say more with the same number of words he would be a past master of the language. Here is one of the extracts:

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery unumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it, none wounded in feelings, none injured in interest; even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom; with such an aid its march can not fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. Happy day when—all appetites controlled, all poisons subdued, all matter subjected—mind, all conquering mind, shall live and move, the monarch of the world.

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

Between Two Fires. (342)

"Lincoln stories" are common, and the tellers of them are not as accurate in ascertaining their genuineness as they are prolific in producing them. The following tale comes from a writer in the Chicago Journal, and may or may not be a "real Lincoln." It is, in any event, a good story.

Two farmhands, Lincoln used to say, were set upon by a huge bull while crossing a rocky field. One managed to gain a tree. The other took refuge in a hole in the tree that proved to have an exit in the rear.

The man who had chosen the hole was no sooner in at one end than he was out at the other. With a bellow, the bull made for him. He turned and again shot like lightning through the hole. The bull once more bore down on him, and once more he was in and out of his hole.

This strange pursuit kept up some minutes. At first it mystified the farmhand up in the tree. Then it angered him.

"Hey," he shouted, "you idiot! Why don't you stay in the hole?"

The bull was dashing from one end of the hole to the other at great speed, and the man was bobbing in and out desperately. He heard, however, his comrade's shout, and found time before his next brief disappearance to shout back:

"Idiot yourself! There's a bear in the hole!"

Kicked by the Elephant. (343)

Mr. Lincoln was fond of stories. One of them was about a Delaware tough.

"A circus," Lincoln's story ran, "visited Newcastle, and the town tough turned out the afternoon of its arrival to see what sort of a circus it was.

"A canvasman, making his usual round, shouting 'Off the guy-ropes' came suddenly on the town tough, who was leaning against the canvas tent wall in the sun, smoking a corn-cob.

"'Ye wuzn't talking to me, wuz ye, stranger?' said the tough, hunching up his shoulders very wickedly.

"'O, no, sir,' said the canvasman, frightened by the tough's size, 'I was only just wanted to warn you, sir, that its a little dangerous to lean against the tent that way, as the elephant might kick you.'

The tough snorted with contempt.

"'Drat yer elephant!' he growled, 'I'll clean out the hull show, elephants an' all, if ye give me any of yer lip.'

"The canvasman slunk off humbly, and a few minutes later went inside and told the boss. The boss, who weighed over two hundred and

stood 6 feet 6 in his socks, chuckled and took up one of the enormous mallets used to drive in tent-pins.

"'Show me where he's leaning,' was all he said.

"The canvasman led the boss to the place where the tough's form made a long, oval dent in the tent wall. The boss, chuckling again, fixed his eye on that spot, just below the tough's coat-tails, where the dent was deepest, and, swinging the mallet twice around his head, he struck with all his might.

"There was a dull thud, a cry of pain and the tough leaped ten feet, then made off down the road as fast as he could run.

"'What's the matter, Peleg?' the inhabitants shouted as he tore through the town.

"'Been kicked by the elephant,' he replied."

The First Money Earned. (344)

"Seward," said Mr. Lincoln, "did you ever hear how I earned my first dollar?"

"No," said Mr. Seward.

"Well," was the reply, "I was about eighteen years of age, and belonged, as you know, to what they call down South the 'scrubs'; people who do not own land and slaves are nobody there; but we had succeeded in raising, chiefly by my labor, sufficient produce, as I thought to justify me in taking it down the river to sell. After much persuasion I had got the consent of my mother to go and had constructed a flatboat large enough to take

the four barrels of things we had gathered to New Orleans. A steamer was going down the river. We have, you know, no wharves on the western streams, and the custom was, if passengers were at any of the landings they were to go out in a boat, the steamer stopping and taking them on board. I was contemplating my new boat and wondering whether I could make it stronger or improve it in any part when two men with trunks came down to the shore in carriages, and looking at the different boats, singled out mine, and asked, 'Who owns this?' I answered modestly, 'I do.' 'Will you,' said one of them, 'take us and our trunks out to the steamer?' 'Certainly,' said I. I was very glad to have the chance of earning something, and supposed that each of them would give me a couple of bits. The trunks were put in my boat, the passengers seated themselves on them and I sculled them out to the steamer. They got on board and I lifted the trunks and put them on the deck. The steamer was about to put on steam again when I called out, 'You have forgotten to pay me.' Each of them took from his pocket a silver half dollar and threw it on the bottom of my boat. I could scarcely believe my eyes as I picked up the money. You may think it was a very little thing, and in these days seems to me like a trifle, but it was a most important incident in my life."—Ida M. Tabbell.

Washington's Birthday

(BORN FEBRUARY 22, 1732)

The character of Washington may want some of those poetical elements which dazzle and delight the multitude, but it possessed fewer inequalities and a rarer union of virtues than perhaps ever fell to the lot of one man. Prudence, firmness, sagacity, moderation, an overruling judgment, an unmovable justice, courage that never faltered, patience that never wearied, truth that disdained all artifice, magnanimity without alloy. It seems as if Providence had endowed him in a pre-eminent degree with the qualities requisite to fit him for the high destiny he was called upon to fulfill—to conduct a momentous revolution which was to form an era in the history of the world, and to inaugurate a new and untried government, which to use his own words, was to lay the foundation "for the enjoyment of much purer civil liberty and greater public happiness than have hitherto been the portion of mankind."

As pastors we can find many timely lessons to gather and present to our people from a man so good and great.

Suggestive Texts and Themes. (345)

The Good Ruler.—"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and placing such over them to be rulers." Ex. 18:21.

A Christian Man in Public Life.—2 Chron. 17:3, 4; 29:27-29.

The Greatest Greatness.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh the city." Prov. 16:32.

Washington's Combination of Strength and Beauty.—"Upon the top of the pillars was li work." I Kings 7:32.

Patriotic Men the Prop of the Nation.—"How is the strong staff broken and the beautiful rod!" Jeremiah 48:17.

The Nation's Deliverer.—"The men of Israel said unto Gideon, rule thou over us, both thou and thy son also, for thou hast delivered us from the hand of Midian." Judges 8:22.

Washington's Wisdom.—"Now, there was found a poor wise man, and he by his wisdom delivered the city." Eccl. 9:15.

The Just Ruler.—"And all Israel feared the king, for they saw that the wisdom of God was in him to do judgment." I Kings 3:28.

A Great Man.—"There was none like me before me, neither after me shall any rise like unto me." Solomon.

A Man of Understanding.—"By the goodness of hand of God upon us, they brought us a man of understanding." Ezra 8:18.

Sent of God.—"The same did God send to be a ruler and deliverer." Acts 7:35.

The Discreet and Wise Ruler.—"Look out a man discreet and wise, and set him over the people." Gen. 41:33.

The Living Name. (346)

"The memory of the just is blessed; but the name of the wicked shall rot." Prov. 10:7.

The Official Postal Guide of the United States shows forty-two towns and cities named Washington, or with Washington as a part of the name, such as Washingtonville. It is said that there are three hundred and fifty-six fire companies named after the first President. He is honored by more than ten thousand meat markets which have been named for him. Eighty-four steamboats are called after this great historic figure. If Washington had not been born, five mountains, twenty lakes, forty springs, and seven rivers would have sought for different names. It is said that four thousand children are named for George Washington every year. This makes about a hundred and fifty thousand George Washingtons living at the same time. They are Washington halls, Washington hotels, Washington clubs, Washington societies, Washington streets, and would-be Washington generals and presidents.

The Bible speaks truly when it says that the righteous shall be held in everlasting remembrance. It says, too, that the name of the wicked shall rot. Benedict Arnold lived at the same time Washington did, but we have no cities, or counties, or mountains, or lakes, or rivers, or children named in his honor. Aaron Burr is a well-known historical figure, but we don't call our sons Aaron Burr Smith, Aaron Burr Jones, and Aaron Burr Brown. We find Davids, and Solomons, and Hezekiahs, but we travel a long time before discovering an Ahab, an Ananias, or a Judas. People are attracted to that which is good, and esteem character which is noble. They honor patriotic and upright men by using their names over from generation to generation. Nothing proves the contempt in which a treasonable and wicked man is held more than the refusal to use his name in the family. Even characters like Ahab or Benedict Arnold want their children named after men of the opposite stamp.

"The name of the wicked shall rot," is a part of Scripture which is being fulfilled every day. Long live the name of George Washington! It is a proof that we esteem his life and the principles for which it stood.

Washington Ever Our First Citizen. (347)

"Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

America gave to France a statue of Lafayette of heroic size, but she gave to the world the character of Washington in its colossal proportions, and the world has erected its lofty pedestal.

I. It is high. Gladstone said: "If among all the pedestals supplied by history for eminent public characters I saw one higher than all the rest, and if I were asked to name its fittest occupant, I should at once name Washington."

II. He incarnates our loftiest patriotic thought. Great forces focus in a person, and from him radiate with clearer power, and thus great men are at once the effect and

cause of the events of their time. They mediate between principle and practice; between ideas and actions. Of such leaders of the world's thought and action, Washington was pre-eminent.

III. His eminence being from inherent worth, is more and more readily acknowledged, not with the hero worship of a myth, but with the deliberate judgment of careful history.

IV. The balance and poise of his character were perhaps his most striking characteristic. A life-long aristocrat, he was beloved by the people; with very decided opinions on government, he was twice elected President unanimously.—Rev. Frederick Noble.

Washington a Man of Loftiest Purposes. (348)

"The Lord spake with Moses face to face." Exod. 33:11.

The secret of Washington's abiding hold upon the popular imagination and his abiding influence is, first of all, in the moral seriousness of his life.

I. While he was a man of eminently practical habit of mind, yet life and life's work were to him matters of solemn concern.

II. He carried this seriousness into all his multifarious occupations. Nothing was little or trifling to him.

III. This made him do his best in everything to which he set his hand, and when his power and influence became manifest, he was kept from the possibility either of trifling or of self-seeking.

The Ever Growing Influence of Washington. (349)

"The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

While strong in his own generation, Washington is stronger even in the judgment of the generations which have followed. After the lapse of a century he is better appreciated, more perfectly understood, more thoroughly venerated and loved than when he lived.

I. He remains an ever-increasing influence for good in every part and sphere of action of the republic.

II. He is recognized as not only the most far-sighted statesman of his generation, but as having an almost prophetic vision.

III. He built not alone for his own time, but for the great future; and pointed the right solution of many of the problems which were to arise in the years to come.

Washington: An Old-Fashioned Believer. (350)

At a time when belief in the fundamental truths of the Christian religion is regarded by many as a sign of paleozoic senility, it is a consolation to reflect that there is a great multitude of wise men on earth and in heaven who have neither desired nor found anything better than "the faith once for all delivered to the saints."

If there was ever a period when Christians were hilariously laughed out of court for their lack of up-to-dateness it was in that Iron Age

of Infidelity, a century and a half ago, when Paine and Voltaire and their followers were "ringing out the old and ringing in the new." It is interesting to note, at this distance, how calmly indifferent many of the best and wisest people were at that time to the senseless clamor. Among these was George Washington, who went right on believing just as if nothing unusual was going on.

I. He believed in God, not merely in Universal Law or a Prevailing Force or a Something that Maketh for Righteousness, but in a personal God, in whose providence he had an abiding faith. In writing of Braddock's defeat he said, "By the all-powerful dispensation of Providence, I have been protected beyond all human probability; for I had four bullets through my coat and two horses shot under me, yet I escaped unhurt while death was levelling my companions on every side of me." In reviewing the events of the Revolution he said, "A man must be worse than an infidel who does not see the goodness of God or has not gratitude enough to acknowledge it." On resigning his commission as Commander-in-chief, he said, "I consider it an indispensable duty to close this, my last official act, by commending the interests of our dearest country to the protection of Almighty God."

II. He believed in Christ as his Saviour and so professed. His pastor wrote, "I never knew so constant an attendant on church as he; and his behavior in the house of God was ever so deeply reverent that it produced the happiest effects."

III. He believed that ours is a Christian nation, as these words show, "It is my most earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, without a humble imitation of whose example in these things we can never hope to be a happy nation."

IV. He believed in the Bible as the veritable Word of God. He spoke of it as "the pure and benignant light of revelation." On one occasion his nephew, coming suddenly to his room, found him on his knees with an open Bible before him. If we were accustomed nowadays to read the blessed Book in the same manner, we would love it more devoutly and find fewer faults in it.

V. He believed in the sanctity of the Sabbath and required it to be observed by his officers and men. During his chief magistracy the presidential home was secluded on that day. Things at our national capital are different now.

VI. He believed in prayer. As he was leaving home in early boyhood his mother said, "My son, never neglect the duty of secret prayer." He never did. It was his custom to rise at four o'clock for devotions. It is known how a certain Quaker, while walking along a creek near Valley Forge, hearing a voice from a dense thicket, pushed his way through and found Washington upon his knees. His face was uplifted and suffused with

tears. At this time the Continental cause was at the last extremity. The troops were barefoot and hungry, the treasury depleted and hearts sick with hope deferred. The Commander-in-chief knew that the only hope was in prayer, and he was confident that God would hear and answer it.

The things which Washington thus believed he exemplified in his daily life. The fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith," were witnessed in his walk and conversation. The words which the lad had written in his earliest copy-book—"Labor to preserve in your bosom that lingering spark of heavenly fire which men call Conscience," served ever as his guiding star.

It is evident from the foregoing that Washington was an old-fashioned believer, far behind the noisy sceptics and unbelievers of his time. There are some hundreds of millions of people just like him now living in this world of ours. They believe in progress, but they believe also in a Gospel which was, in the beginning, divinely adjusted to the progress of the ages. They hold to the things which are eternally true. In keeping abreast of the times they decline to "throw out the baby with the bath-water." Wherefore, despite the noise, they cling firmly and confidently to Christ and to his Gospel, "delivered once for all."—Rev. David James Burrell, D. D.

Washington and Lincoln. (351)

Dr. Henry van Dyke, in a recent address comparing the characters of Washington and Lincoln, said: "They hitched their wagons to the same star. It was Washington who saved most clearly the vital necessity of the Union and who did most to make it firm and durable; it was Lincoln who met the danger which Washington has predicted would assuage the Union, and who saved it from them and made it indissoluble. It was Washington who saw the inconsistency, the shame and the peril of slavery; it was Lincoln who ended it. Washington was a soldier, who fought for the supremacy of just and peaceful laws; Lincoln was a lawyer, who invoked the sword to defend a supreme equity. Both men were too great for personal affectation—whether of roughness or of smoothness—too sincere for personal concealment. Both believed in the nation's dependence upon Almighty God. They were not skeptics, they were believers; they were not clever cynics, they were sober enthusiasts."

Washington's Modesty. (352)

Washington would never have identified effective citizenship with prominence. The citizen who was never mentioned in the news letters might be quite as great as the General and President. At Ipswich, Mass., on one occasion, Mr. Cleaveland, the minister of the town, was presented to him. As he approached, hat in hand, Washington said, "Put on your hat, parson, and I will shake hands with you." "I cannot wear my hat in your presence, General," said the minister, "when I think of what you have done for this country." "You did as much as I," said Washington

"No, no," protested the parson. "Yes," said Washington, "you did what you could, and I have done no more."

How Best Honor Washington. (353)

The goal of the Bible is a holy city, that is, a Christian city; but we are now learning that, though it is to be a heavenly city, it is not in heaven, but a city "coming down out of heaven from God," a Christianized society, whose business and politics and pleasures are to be loyal to Christ. We shall best honor Washington by helping that consummation.—Rev. Wilbur F. Crafts, D. D.

Character the Ground of His Eloquence. (354)

Character is the ground of eloquence. The biographer of Cromwell narrates in his quaint style how that great leader, at a critical moment in the House of Commons, dropped from his stammering tongue a speech that melted that tough old lawyer, Coke, to tears. I have met with a striking passage in the diary of the elder John Adams, kept during the sessions of the Continental Congress. Under date of August 31, 1774, referring to Mr. Lynch, a delegate from Virginia, whom he pronounces a most sound and judicious person, he writes: "He (Mr. Lynch) told us that Colonel Washington made the most eloquent speech at the Virginia Convention that ever was made. Says he: 'I will raise one thousand men, subside them at my own expense, and march myself at their head for the relief of Boston.' Now, what was there in this brief speech to outdo the eloquence of Henry, and to thrill the assembly that listened to it? To be sure, there was a great deal in it. It was a tocsin of war, a promise to take up arms encumbered by no conditions. But these words came from a man of character.—George P. Fisher, D. D.

The Care of God. (355)

In 1755, in the battle in which General Braddock received his death-shot, Washington, who was then a lieutenant, came into especial prominence. Sixty-three of the eighty-six English officers were killed in that battle, and more than half of the private soldiers were left dead upon the field, but the young Washington seemed to lead a charmed life. An Indian who was taken prisoner declared that he had aimed at him no less than seventeen times without effect. "for," said he, "the Great Spirit protected him." The savage spoke more truly than he knew. A glorious work was waiting for this young officer, and God was preserving him for it. No matter what dangers may surround a man, he will be spared until his work is done.

"And So He Had." (357)

While president the Father of His Country made a trip through New England. One day a postilion came up and said with an air of injured dignity:

"Your excellency, as we were driving along a little way back we overtook a man with a loaded cart who occupied the entire road. I asked him to stop his team that we might pass by. He declined. I then told him that

President Washington was in the chariot. He again refused and said that he would not stop; that he had as good a right to the road as George Washington had."

To which the great man replied simply, "And so he had."

Washington, Our Washington. (359)

O Washington, our Washington, again the rounding year

Brings back to us thy natal day, which ever grows more dear.

Aye, more and more we reverence thee, thou who didst build so well.

The story, of thy matchless deeds sire unto son will tell.

O Washington, our Washington, we see thee kneeling there,

Amidst the snows of Valley Forge, with hands upraised in prayer.

The God of Battles heard thy call and succor to thee sent.

Through all those weary, anxious years his angel with thee went.

O Washington, our Washington, be thou our guiding star.

As thou didst lead us in the past, still lead us from afar;

Still Father of thy Country be, guard and protect thy land.

And may the ship of state e'er feel thy wise and steadfast hand.

O Washington, our Washington, on blue Potomac's shore

Thy body lies in sleep eternal, at rest forevermore.

But thy great soul lives on and on; more glorious grows thy fame,

And millions yet unborn will add their praises to thy name.

—Townsend Allen.

His Ready Help. (360)

Passing some soldiers who were hoisting a log on top of a fort, Washington observed that the load seemed too heavy for them. He thereupon asked a corporal bossing the job to help. This officer, not recognizing his general, turned with all the pomp of an emperor and responded, "Sir, I am a corporal." Dismounting, Washington himself helped to put the log in place, after which he said, "Mr. Corporal, when you have another such job and not enough men send for your commander-in-chief, and I will gladly come and help you a second time."

Defaced Coin.

You sometimes get into your hands money on which there has been stamped, by mischief, or for some selfish purpose, the name of someone else than the king's or queen's which surrounds the head upon it. And in like manner our nature has gone through the stamping-press again, and another likeness has been deeply imprinted upon it.

BILLY SUNDAY'S BOYHOOD.

Homer Stuntz's Efforts, Which Seemed Fruitless.

In the early fall of 1880 I was a student in Nevada, Story County, Iowa. Col. Scott, a prominent figure in local affairs and the owner of a large stock farm in the edge of that county seat, had taken an orphan by the name of Billy Sunday from the Soldiers' Orphanage in Davenport, Iowa, and given him employment about his premises. The superintendent of our Sunday School asked me to take one of the regular classes, after I had brought my church letter and joined there, but I begged the privilege of working up a new class from among boys who were not going to Sunday School. Among these I secured the attendance of young Sunday. He was an eager, restless, athletic, profane youngster, learning little that was good from his association with the other men about Col. Scott's barns. He came to the class for several months somewhat irregularly, and I did my best to lead him to the Lord Jesus. As far as I could see I made no impression other than that we established a solid basis of personal friendship. When he left to join a baseball team at Marshalltown, Iowa, and play for wages, I lost track of him, and never saw him again until in Youngstown, Ohio, in October, 1910. The meeting was very delightful. I rejoice that God brought some other influences to bear upon his life, which were effective in inducing him to throw all his powers into the work of saving sinners.

LINCOLN'S FAITH IN GOD QUOTED BY ROOSEVELT.

Among the many wise and notable utterances of Abraham Lincoln there is one which has attracted less attention than by right it ought to have attracted. It was delivered on November 10, 1864, just after Lincoln's re-election to the Presidency, and in response to a serenade. It runs in part as follows:

"It has long been a grave question whether any government not too strong for the liberties of its people can be strong enough to maintain its existence in great emergencies. On this point the present rebellion brought our republic to a severe test and the Presidential election occurring in regular course during the rebellion, added not a little to the strain . . . The strife in the election is but human nature practically applied to the facts in the case. What has occurred in this case must ever occur in similar cases. Human nature will not change. In any future great national trial compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good. Let us therefore study the incidents in this as philosophy to learn wisdom from and none of them as wrongs to be avenged. . . . Now that the election is over, may not all having a common interest reunite in a common effort to save our common country? For my own part, I have striven and shall strive to avoid placing any obstacle in the way. So long as I have been here, I have not willingly planted a thorn in any man's

bosom. While I am deeply sensible to the high compliment of a re-election, and grateful, as I trust, to Almighty God for having directed my countrymen to a right conclusion as I think for their own good, it adds nothing to my satisfaction that any other man may be disappointed or pained by the result.

A LONG FELT WANT.

A most welcome volume on the history of preaching will be issued shortly by the George H. Doran Co. It is by Dr. E. C. Dargatzis, formerly Professor of Homiletics in the Southern Baptist Theological Seminary. It covers the whole field of preaching in England and Europe from the time of the Reformation down to the present day and is a companion to a former volume which dealt with the history of preaching prior to the Reformation.

Dr. Dargatzis is probably now the greatest living authority on his subject, and he deals with his matter in the thorough spirit usually associated with sermon scholarship, while writing always in manner more characteristic of his own country in its interest and directness.

In other languages there have been histories of preaching, but this is practically the first work of its kind in English, and is bound to be a classic.

"There are four lines of advance for social development," says David Watson in "Social Advance," just published by the George H. Doran Co.; individual effort, legislative action, social co-operation and economic betterment.

Under such a category it should be easy to classify all effort. The book itself is a sane and discriminative analysis of the whole social question, and goes as far toward a definition of socialism as possible.

An important book which was announced for the middle of January by the George H. Doran Co., is Harold Begbie's "Other Sheep." This is a companion volume to his other two books, "Twice Born Men" and "Souls in Action," and concerns itself entirely with conversion among the heathen in India. The central and commanding figure in the book is Fakir Singh—the colloquial name by which Commander Booth-Tucker is known. Mr. Begbie has the most unstinted admiration for the Salvation Army, and cannot say enough for its work. The book is written with all the power and vividness which have characterized his other books and is a valuable addition to the literature of missions.

The long-awaited biography of Hudson Taylor has at last made its appearance. "Hudson Taylor in Early Years" is announced by the George H. Doran Co. It is written by Dr. and Mrs. Howard Taylor. While limited to the period it covers, bringing its subject down only through his first three decades, it does so with such consummate skill that the biography is worthy of its subject, and will take rank with those of Livingstone and Paton.

Prayer Meeting Department

January.

1. **Rendering an Account.** Psalms 116; Psalm 103. Our benefits. Accountability for truth and talent entrusted to us. Renewing our vows.
2. **Glimpses into Bible Homes.** Luke 4:38, 39; Luke 7:37-50; Luke 10:25-42; Acts 16:14-16; Acts 18:1-3, 18; Acts 18:24-27. Our attitude toward the homes in our neighborhood.
3. **How shall we teach our Young People?** Deut. 6; 2 Tim. 1:1-2; 2 Tim. 1:14-16; 2 Chron. 6:8-11.
4. **Power of Thought.** Prov. 23:7; Phil. 4:8; 2 Tim. 4:3, 4. Does it matter what one believes?
5. **The Holy Spirit.** John 16:7-15; Acts 2:1-18; Luke 11:11-13. Gifts of the Spirit. 1 Cor. 12:4-12.

February.

6. **Revive Thy Work.** Psalms 85:6; Heb. 3:2; Isa. 57:15-21. How to bring a revival in our church?
 7. **Christian Stewardship.** 1 Cor. 4:1-2; 2 Cor. 8:1-15. Our standard in giving.
 8. **God's Requirements.** Deut. 10:12, 13; Micah 6:8. Do justice. Love mercy. Walk humbly.
 9. **The Time is Short.** 1 Cor. 7:29-31; Eph. 5:15. For preparation to do, and to be.
- ## March.
10. **A Lukewarm Church.** Rev. 3:14-22; Matt. 11:16-19. Need of activity and a positive message.
 11. **The Christian Sabbath.** Isa. 56:2-7; Mark 2:24-27. How can we aid in a universal observance?
 12. **Weaknesses in "Organized" Church Work.** Rom. 12:1-21. Responsibility of the individual member.
 13. **My Bible.** 2 Tim. 3:16, 17. How much of it have you made yours?
 14. **Strengthening the Work of the Kingdom.** Neh. 2:17-20; Neh. 4:7-23; Neh. 5:1-13; Heb. 12-1, 2; Rev. 3:7-14; John 21:15-17. Laying aside hindrances.

(Topic cards with subjects as above 60 cents per hundred. F. M. Barton, Cleveland, Ohio.)

REVIVE THY WORK.

Psalms 85:6; Heb. 3:2; Isa. 57:15-21.

Homiletic Hints.

Spiritual Revival. I. A revival will be the object and prayer of every renewed heart under a sense of spiritual decay. II. This prayer will not be understood by the world: it is easy to maintain a form of religion. III. Examine the means by which Christians are revived. IV. Note the ground on which this revival is urged.—R. Cecil.

Suggested Ways of Working.

Be willing to pay the price. Have a young people's choir. Divide your district into sections distributing these sections among your workers that people may be reached. Prepare with prayers of an Inner Circle. Advertise the meetings. Lift up Jesus, have faith in God, honor the Holy Spirit, work hard all the

time, and don't close until you have the victory.

Thoughts on the Theme.

A revival of religion is what the apostle called "times of refreshing from the presence of the Lord."

It is a time when the lost or unconverted are brought savingly to Christ and when God's people make progress in their march to the heavenly world.

It is a time when praying parents are made glad by seeing their sons and daughters brought to the foot of the cross and to there submit to the "righteousness of God."

As a rule revivals begin by the faithful preaching of some godly minister. But it sometimes happens that some faithful man or woman has been crying out to God for a genuine work of grace in their community and that in answer to their prayers God sends the Holy Spirit upon them and upon their neighbors and friends.

Be a Christian yourself. "First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."

Live in the Spirit. "And the Spirit saith unto Philip, go near, and join thyself to his chariot." We must "live, move, and have our being" in the Spirit.

Have a desire to see souls saved. "And when he beheld the city, he wept over it."

Have a working knowledge of the Bible. "The Word of God is the sword of the Spirit."

Have confidence in the word and promises of God. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Have confidence in the power of God. "For the Son of man is come to seek and to save that which was lost."

Must be a man of prayer. "Continuing steadfastly in prayer," remembering that, though "Paul may plant, and Apollos water," yet it is "God that giveth the increase.—William Evans.

Laborers of Christ—lift up your heads. Be not dismayed or disheartened. . . . God is for us: who can be against us? The mountain is full of horses and chariots of fire and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith and not by sight—to believe that beyond the range our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God himself, its inspiration and its assurance, its warrant and its reward. Let us believe that his command constitutes authority and his promise security, and in that faith to the end dare to do our duty.—A. T. Pierson.

While Doctor Chapman was preaching in Boston, a young man with a sneer said, "The same old message." A companion replied, "And the same old results." For there were conversions by the hundreds. Those who are true to Jesus Christ will have God's blessing upon their work. Doctor Torrey held a meeting in Marion, Ind., in which there were a thousand converts. Sunday has multiplied thousands.—Rel. Telescope.

Illustrations.

Beginning of Jerusalem.

David Dodge, an earnest Christian, was once in conversation with a devout and ardent Quaker, who, like himself, immensely desired to hasten the triumph of Christ's kingdom. They were dwelling upon the strange apathy of the church; the inertness, dullness and sluggishness of most Christians as to the salvation of souls; the progress of the churches and, in general, the glory of God on earth, when the honest Quaker broke in: "Friend Dodge, suppose thee and I make a beginning." No better suggestion was ever made. The place to begin is here, and the time now, Christians here on earth are not chiefly spectators to see how others work, and the glorious results, but are themselves to be workers, and co-workers with God.

Christ Plan of Service.

The plan of our Lord is that His disciples should tell the story to others, and these also are to become heralds, until the whole world knows of the Father's love in Christ. "Yes," says the Archangel Gabriel, "but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others—what then?" . . . "And back comes that quiet, wondrous voice of Jesus, 'Gabriel, I haven't made any other plan—I'm counting on them.'"—S. D. Gordon.

CHRISTIAN STEWARDSHIP.

1 Cor. 4:1-2; 2 Cor. 8:1-15. Our standard of giving.

Homiletic Hints.

I. What shall we give? Of such as we have.

II. How shall we give? Freely, as God hath given us.

III. How much shall we give? Law of the tithe. Christ's law, full measure. Practice of the early Christian church. "According to that a man hath."

Suggested Ways of Working.

Experiment with the tithe or some plan of systematic giving and call for volunteers just to try it.

Thoughts on the Theme.

How much ought I to give? How much ought I to do? It does not do much good to ask the world these questions. The world does not know the answer. It probably would say you ought to give more than you have and do more than you can. For the world is not

able to lay loss and gain together, to compare liabilities as well as assets; it probably estimates the strength pretty accurately, it doubtless knows little of the demands upon that strength.

Fortunately for us One sits over against a treasury who can balance all our books; fortunately for us our binding tasks are assigned by the great Taskmaster, who knows both the stores and the limits of our strength. In this sight, if the readiness is there it is acceptable according as a man hath, not according as he hath not. Our chief concern always should be to say truthfully, "Such as I have give I," Pacific Baptist.

Money is so absolutely the concentrated essence of our earthly lives that God speaks positively about it. He says it will either keep us out of heaven or help us into heaven. Professions may be insincere and worthless; but when a man endorses what he says with his money we believe him. The world says "Money talks." "Put up or shut up"; the Bible says the same: "Lay up for yourself treasures in heaven. . . . for where your treasure is, there will your heart be also; and conversely, if your treasure is not there, your heart is not there—then what hope can you have of heaven?"—Geo. A. Hood.

When a man is converted he is turned away from a great deal, and turned toward a great deal. The godly Christlieb once said that "every Christian ought to have three conversions—one of the head, one of the heart, and one of the purse." If a man is not converted in this triple way there is reason to doubt if he is converted at all. In order to thoroughness a conversion does not need to cover a long period in time—it may be the matter of an instant—but in any case, if it is genuine, it will strike to the inmost recesses of the soul and make a new man out of an old one. N. Y. Observer.

Each man should be his own living almoner. The one broad principle underlying and covering all else is that of our stewardship to God who alone giveth us the power and the opportunity to get wealth. All our beneficence should carry on their front the acknowledgment: "Of Thine own have we given Thee."

I am convinced that a successful business man, needs some definite means of escape from the large life of the higher world; and I know of nothing to compare with the decision to devote to beneficence a definite and a growing share. I hold with Bushnell "There needed one more revival among Christians, the revival of Christian giving. When that revival comes, the Kingdom of God may come in a day."—Sir W. P. Hartley.

Tithing is God's plan. It existed like the Sabbath, "from the beginning." "Remember the Sabbath; the tithe 'is the Lord's.'" Christ said as much about the tithe as he did about the Sabbath. He did not rebuke the Pharisees for tithing, on the contrary said that they should not leave that undone. What could

more explicit? Why are we not all tithers today? Because the apostolic church had all things in common. When we give all there is nothing to tithe. Then came disruption, and scattering of believers. When the church was again organized it was upon the basis of free-will offerings.

The new commandment of love does not abolish the tin; no more should giving "according to our ability," and "as God has prospered us," abolish the tithe. Not until the tithe is paid can we consistently talk about giving.—"Paying our Rent" by Harley Barnes.

Illustration.

In 1895 Wesley Chapel, of Cincinnati, O., was in a most distressing condition of utter discouragement. In that year sixty of its members began to tithe their income, the number soon rose to 100, and now 158 are tithers out of a total membership of 550. These 158 pay seven-eighths of the church income. They give more than \$1,000 to Missions. At one time out of 769 members, 162 were tithers, giving an average of \$31 for the year so their income was \$310. Only six people owned their homes. If all 769 had tithed, the income of the church would have been nearly \$25,000 for the year.—From Rural Christendom, by Rev. Chas. Roads, D. D.

GOD'S REQUIREMENTS.

Deut. 10:12-13; Micah 6:8.

Homiletic Hints.

God's requirements. I. To demonstrate our knowledge—by a holy fear, doing justice, showing mercy. II. These duties have been enforced because they will be to our advantage. III. Gratitude should make these requirements a loving service.

Suggestive Ways of Working.

Is there any one you have wronged? Go and make it right—do justice. Has any one wronged you—return it with some act of kindness—show mercy.

Thoughts on the Theme.

The grace of humility consists not in wearing mean clothes, or going softly and submissively but in a hearty and lowly opinion of thyself. Think not thyself better for anything that happens to thee from without. For although thou mayest by gifts bestowed upon thee, be better than another, as one horse is better than another, that is of more use to others; yet as thou art a man, thou hast nothing to commend thee only that which thou choosiest and refusest.

The first king of Bohemia, kept his country shoes always by him, to remember from whence he was raised; and Agathoeles by the furniture of his table, confessed that from a potter he was raised to be the king of Sicily.—Jeremy Taylor.

There are three weighty matters of God's law—justice, mercy, and truth; and of these the Teacher puts truth last, because that cannot be known but by a course of acts of justice and love. But men put, in all their efforts, truth first, because they mean by it their own opinions; and thus while the world has many people who would suffer martyrdom in the

cause of what they call truth, it has few who will suffer even a little inconvenience in that of justice and mercy.—John Ruskin.

Illustration.

A Story of Jenny Lind.

Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a court concert. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but was singing to loving friends in her Fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into the weird, thrilling, plaintive prayer. Gradually the song died away, and ended in a sob. There was silence, the silence of admiring wonder. The audience sat spellbound. Jenny Lind lifted her sweet eyes to look into the scornful face which had so disconcerted her. There was no fierce expression now, instead a tear-drop glistened on the long black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her, and kissed her, utterly regardless of the audience.

THE TIME IS SHORT.

1 Cor. 7:29-31; Eph. 5:15-16.

Homiletic Hints.

The time is short. I. To learn how to live, how to love, how to serve. II. It was given for preparation; may be used wisely or unwisely; spent for things transitory or eternal. III. It must be accounted for. All God's work through nature moves with clocklike precision—so much time for a certain result—then the end;—day, night, seasons. Man's life is a period of time to do and to be—his future is the outgrowth of that life.

Suggestive Ways of Working.

If life ended today, or in a week, a year, what would we change? Read Ralph Hardy's Seven Days, by Chas. Sheldon.

Thoughts on the Theme.

Sufficient Unto the Hour.

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine, and ten, and eleven, and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. The best preparation is the present well seen to, the last duty done. For this will keep the eye so clear and the body so full of light that the right action will be perceived at once, the right words will rush from the heart to the lips, and the man, full of the Spirit of God

because he cares for nothing but the will of God, will trample on the evil thing in love, and be sent, it may be, in a chariot of fire to the presence of his Father, or stand unmoved amid the cruel mockings of the men he loves.—Geo. MacDonald.

No Idle Moments.

There is no hurry in the best living; but there is no idle yawning waste of time in it either. Each hour brings its own particular part of the Divine plan, for each individual. Happy indeed are those who see and hear; who are alert to the opportunities of the hour; who accept thankfully and gladly these blessings of time as they are portioned out, and who make the most of them.

For those who fill the hours as they should be filled, with serene joy and service, the flight will neither lag nor hasten too fast for them, but will keep perfect pace with their well-lived hours.—Cora S. Day.

The Waning Opportunity.

Opportunity does wane. Christ, speaking to the Jews shortly before his crucifixion, said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the children of the light." Not always should the blessed presence of the Saviour shine forth upon those unbelieving Jews. The crucifixion and the sepulcher were ahead. Christ would soon disappear from among them. It was their duty, their privilege to seize the light and use it while it streamed upon them.—Amer. Mess.

If We Had But a Day.

We should fill the hours with sweetest things,
If we had but a day;

We should drink alone at the purest springs,
In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;
We should rest, not for dreams, but for the fresher power

To be and to do.
We should be from our clamorous selves set free,

To work or to pray,
And to be what the Father would have us to be,

If we had but a day.

—Mary Lowe Dickinson.

"A thought of the little while of it all would make many an annoyance that frets our souls and spoils our companionships drop into insignificance. The rough place in the road is so short and the journey so long, why trouble over that which will be so soon passed by? We can be such a little while together that we can well afford to be tender and forbearing."

ILLUSTRATIONS.

"Quit Work."

This may be the last year of your life. Time is hurried, I take my hour-glass, and put it

down before me many an hour, just to see the time is in a hurry and won't stop.

Pretty soon it will be time to stop; and strange visitor will come by, and say: "Quit work!" You will say: "It is not night." He will persist—"Quit work."

"It is only two o'clock; I have only just begun for the afternoon."

"Quit work!"

"It is not sundown yet, may I not wait till night?"

"Quit work!"

And you will lay down your hammer on the anvil, with your hands black with the grim of the smithy, and you will go out with him, as he will say to you: "It is time to quit work."

And you will say: "Will I be back in the morning?"

"No, not in the morning."

"Will I be back tomorrow?"

"No, not tomorrow."

"Where are you taking me?"

"I am taking you to a land very far off, and from whose 'bourne no traveler returns.' Come along. This is the way."

"Can't I go back once?"

"No," and somehow there is a little sternness in his voice.

But you will say: "I must go back a minute, only a minute, just once, to tell—"

"No, come on!"

Oh, who is it? It is the master, Death. You can not go back—not for a minute; nor you might just as well ask for a century for a minute. Suddenly it will be pitch dark and Death will be gone, and you will be in the silence, where you can hear the blood beating around your temples like the flow of a rushing river, all alone.

Pray God that, when you get there, Christ will be with you, lest you perish in solitude. Bishop Quayle.

"Let's Play We're Dead."

A mother in the kitchen busy with her baby was irritated by the presence of her two small children who constantly seemed to get in her way. At last she said: "O, do get out of my way. Go out of doors and play for a while." Soon they were busy outside under an apple tree close by an open window. "Mother doesn't want us Robbie," said the little girl. "Let's play we're dead." Her speech gripped the mother's heart with fear. Suppose, O, suppose they should be taken away.

Overborne by heavy cares and hard work she had fallen into the habit of giving way to irritation and scolded both children and her husband.

That night when he came home she told him what had happened and from that day was a changed woman.

COUNTRY CHURCH DEPARTMENT.

GEORGE FREDERICK WELLS, EDITOR
215 FOURTH AVENUE, NEW YORK

"How I waked up? Don't know. Never went to sleep." Such is the reply which one minister makes to the first article in December's Country Church Department. We have asked this friend for a report of what he has done and is doing to show that he is even now not fast asleep. "By their fruits ye shall know them."

There are many rural and country ministers who are thoroughly conscious of the infinite social and spiritual possibilities of the fields in which they work. They were not always thus, however. "The social awakening" is very recent, or yet in the future in the larger part of rural America. What the Country Church Department wants to learn is how those who were once unmoved by the social spirit of our time, but are now realizing the full responsibility of their churches to their communities, have actually found the light.

A LEADING QUESTION.

A few weeks ago, a letter was received from Professor A. R. Mann, of the College of Agriculture at Cornell University. That letter contained two sentences, but they surely conveyed a leading question. "I am anxious," says Professor Mann, "to learn of some place in which the Amherst program, or parts of it, or a similar program, is being worked out in connection with a country church. I am wondering how effective this program has been in the hands of country pastors."

In response to this question, Professor Mann was referred to the Country Ministers' Exchange, contained in the Country Church Department for October. From the fact that our department was so strongly emphasized what we have called the "community program of the country church," may I not ask the readers of this department to help me further to answer the question? What country ministers, in definite, determined, systematic way, are trying out our own program, or the Amherst program, for the country church? The editor will consider it a great favor to receive immediate responses to this request.

A NATIONAL WORD.

It has been called the greatest piece of interdenominationalism ever worked out. And yet it is merely an eight-page leaflet! It is entitled, "A Plan of Social Work for the Federal Council of the Churches of Christ in America." This leaflet, written by Rev. Charles S. Macfarland, Ph. D., secretary of the Social Service Commission of the Federal Council, is simply the plan of this Social Service Commission, which has back of it more than sixteen million Christians of thirty-one denominations, seeks to carry out. We are glad to notice that the country church is not left out of this vast plan of social work. Because it helps to answer, "What may country churches do," we may welcome the following as a truly national word.

While all the departments of its program should relate equally, so far as applicable, not only to cities, but to suburban and rural communities, it is necessary to recognize that, in many ways,

rural betterment has its own peculiar problems. The commission will help to co-ordinate those churches and religious agencies which offer leadership in this work. It will endeavor to provide a clearing-house of bibliographic lists for the aid of rural helpers, instruction as to local surveys by local churches, programs for community service for country and rural churches, and a bureau of public service, relating to all rural studies, methods and problems.

DISCOVERIES IN NEW YORK STATE.

Late in November the following letter came from Owego, New York: "I am sending you a copy of the report of our Baptist State Committee on Rural Conditions. Should be glad of criticisms or suggestions for future work." The writer was the chairman of this committee of the Baptist State Convention.

Here is another request for information as to what country churches may do. This is, indeed, a surprise, for the report itself reveals a great number of needs, each one of which answers the question with which the Country Church Department begins the new year. Rev. C. A. McAlpine, secretary of the Baptist State Convention, at Rochester, New York, will be glad to send to any inquirers copies of this report, which gives in detail the methods used by the committee in its investigation.

From the fact that the following quotations from this report, which is beyond criticism, convey so many answers to the question, "What may country churches do," we can only suggest for the future work of the Committee on Rural Conditions a careful consideration of the items at the close of this month's discussion.

It was found that the churches under consideration averaged about seven pastoral changes each during the twenty years. Eliminating those churches that had experienced seven pastoral changes during the period, it was found that the aggregate membership of those churches the number of whose pastoral changes was less than seven remained about stationary during the twenty years, while those that had more than seven changes lost over eight per cent in membership, thus revealing the fact that length of pastorate has a decided effect upon the prosperity of the church.

In answer to question, "Does your church aid practical farming directly?" thirty-one answer no, two answer a little, eight give no answer.

In reply to question, "What efforts, other than religious, does your church make for community betterment?" twenty-nine give no answer, two answer none, two socials, one band concerts, one temperance and library work, one "little," one stereopticon lecture, one "general support," one special entertainments, one Baraca class closed local post office, one lecture course.

Suggestions for Special Consideration.

This study, viewed broadly, suggests that the church societies and clubs are standardized and lack originality both in kind and purpose; that there is an unsupplied need of a boys' or young men's organization; that there is a very general

need of a unifying agency in rural communities; that the churches are not supplying this bond, as indicated by the fact that in only one-fourth of the churches is the assembly room used for other than distinctly church gatherings, in less than one-fourth is there any social gathering or organization to bring the community together, and not one church in the entire forty-one reported any definite co-operation between the church and other community organizations; that the church is doing only strictly religious work, not definitely aiding the general educational, social, and vocational needs of its community nor making much effort, aside from religious teaching and temperance reform for community betterment; that vital co-operation among rural churches of various denominations is deficient; that the problem of the relations of the church and fraternal orders—two permanent agents of the community—is wholly unsolved, although it is critical; that salaries are insufficient; that there is need of a more intimate study or survey of each community by its church; and that the Baptist churches are not efficient in proportion to their number.

There is need of a comprehensive program for community betterment which shall include the religious, educational, vocational, social, and recreational needs of the community, the latter two especially. This study reveals little for the useful occupation of persons, young and old, in their leisure time.

As few of the boys and girls (only 16 per cent in this investigation) go beyond the district schools, and only an occasional one reaches college, the teaching in the schools should have direct relation to the lives of the children.

The lack of library facilities affects the pastor and the community alike. Traveling libraries adapted to the needs of country pastors would help to meet this situation.

Efforts other than the usual evangelistic methods are needed to reach the unchurched and the indifferent.

The value of rural church and country life conferences, held in rural districts, is well recognized. Your committee recommends that this convention take steps to secure the holding of at least one such conference in each rural association in the state each year.

Many country pastors are seriously handicapped in their work by reason of small salaries. Your committee recommends that this question be given fullest consideration with a view to providing adequate salaries for all missionary pastors.

One of the most serious handicaps of the rural church is the lack of cordial relations that exist between it and the fraternal orders—two institutions that are permanent parts of the community life. Believing that a right solution of this problem would count much in the advancement of the church, your committee recommends the appointment by this convention of a special committee to investigate this particular problem, having in mind its relation to a community betterment program.

ADVANCE IN OKLAHOMA.

About two months ago, an earnest country minister in Oklahoma asked for information as to how he might make his own church a community leader and builder, and also how he might help

other ministers in his vicinity to an effective part in the country life movement of our time. day that country minister is the president of the Commission on Rural Life of the Oklahoma Conference of the Methodist Episcopal Church. The first item in the program of this newly formed commission is one of investigation. Local surveys are to be made in each rural parish. We will surely watch with interest the progress of this new movement in a great denomination. Here again, the call comes loud and clear, "What may country churches do?"

The basis, according to this Commission on Rural Life was organized, is as follows:

COMMISSION ON RURAL LIFE.

In view of the facts (1) that the solution of religious and social problems in country and rural communities is engaging deep interest throughout the United States, (2) that several earnest men have studied the work and possibilities of rural churches until they have gained a place of recognized leadership in this particular field of Christian service, (3) that there is coming to be an extended and useful literature which has educational value when placed in the hands of rural workers, (4) that there is a rural movement in which it is essential that all thoughtful country ministers and laymen co-operate, and (5) that the rural and country churches of the Conference of the Church are coming to realize their need and privilege of sharing in every effort toward a better and more thoroughly Christian rural life.

THEREFORE BE IT RESOLVED:

(1) That the conference form a Commission on Rural Life, which shall consist of the district superintendents of the conference, together with an equal number of ministers or laymen who shall from their number elect officers as follows:

President, vice president, secretary and treasurer.

(2) That it shall be the object of the Commission on Rural Life to arouse interest in the study and solution by local churches of religious and social problems in rural parishes.

(3) That the duty of this commission through its officers shall be:

(a) to communicate with recognized rural leaders in various parts of the United States for such information as they can give with reference to the greatest possible efficiency of the country churches;

(b) to ascertain the best available primary matter concerning country church problems;

(c) to make a thorough study of existing moral and social conditions in rural parishes throughout the conference;

(d) to endeavor to make the work of rural and country ministers as desirable and fruitful as that of town and city ministers;

(e) to do all in its power by all possible practical, evangelistic, educational, social or other methods to promote the interests of the Kingdom of Christ in the rural portions of the conference;

(f) to report to each annual conference such information and recommendation as shall best serve the commission and the conference; and

(g) to raise such funds as are needed for the fulfillment of its work.

LEADERSHIP IN OHIO.

In order to be of assistance to the Commission on Rural Life of the Oklahoma Conference, I have renewed my touch with the Country Church Commission of the Cleveland District of the East Ohio Conference of the Methodist Episcopal Church. The Rev. N. W. Stroup, superintendent of this district and president of its Country Church Commission, is one of the very first Methodist district superintendents to take leadership of national note in the country-life movement.

It sometimes seems that those who are best informed are most anxious to learn, that those who are doing most are the most desirous to multiply their efforts. Would it not so appear from Mr. Stroup's report? "I am mailing you our Forward Movement Plan, which is creating a new interest in the work and also giving added inspiration and encouragement to the men on the field. We, this year, have brought all salaries up to \$750, and house, and have been enabled to keep good men a year longer in needy fields where heretofore they could pay only \$500. We have a splendid commission of laymen and pastors and to much of our work by correspondence, but get together for conference about every two months. We study, make suggestions, and encourage the pastor, the church and the community. One of our efforts is to remodel old buildings and secure rooms for the young people. Have you anything along the line of a model country church adapted to the community needs? I shall be glad to hear from you and to receive some of your plans."

Mr. Stroup, who may be addressed at the Chamber of Commerce, Cleveland, O., helps to answer the questions which he himself asks. It is intended that this report will afford him some definite plans, which will be of use in the churches which he superintends.

A NEW ENGLAND BEGINNING.

It may not be unfair to say that the country-life movement of our time had its rise in New England. The Maine Interdenominational Commission, for instance, was the first state-wide organization for interchurch co-operation. The growth of the survey idea has been even more rapid, however, in states west of the Hudson river. Yet we are glad to notice in the Boston Evening Transcript of November 18, that social survey work in rural communities in New England is soon to be undertaken under the leadership of Rev. E. Tallmadge Root, field secretary of the Massachusetts and Rhode Island Church Federations. "Each denomination," says the Transcript, "will assume a county and take charge of the towns in this county. This plan is the outcome of a conference composed of all denominational churches that met in Boston, November 16, and agreed to co-operate especially in making a survey of the rural townships."

THE UNITED PRESBYTERIANS IN LINE.

The United Presbyterian Denomination has a Committee on Rural Churches, of which Henry Wallace, LL. D., is chairman, and the Rev. J. O. Ashenurst, R. D. 2, Pemberville, O., is secretary. This committee is busily engaged in making a study of all the rural and country churches belonging to the entire denomination. Here, again, the social survey of a large number of

rural communities is being used as a means to teach the United Presbyterian churches in these communities what they may best do in Christian community service. We will watch with interest for the report of this committee.

"RURAL LIFE."

The Country Church Department has not yet had time to define its creed. We surely believe in business methods applied in the work of the country churches. We also believe that the problems of rural life will never be solved without the use of the scientific method in the definition, analysis, and classification of all the factors and forces involved. Let us also say that we believe, in the pre-eminence of the Church of Jesus Christ in all this work of rural betterment. Especially because of its emphasis of the place of sociology in the study of this whole subject, we were pleased to receive the following recent announcement and request: "The American Academy of Political and Social Science will publish in February a volume upon 'Rural Life.' The writers will be authorities of high standing and the volume will make a permanent contribution to the literature on a subject of national importance.

"I am directed by the Publication Board of the Academy to invite you to contribute a paper of about 3,500 words in length upon the subject of 'The Rural Church.'

"Wide publicity will be given to this volume, which will reach not only the 5,500 members and subscribers of the Academy, but also other persons and institutions not connected with the organization."

WHAT ABOUT THE RURAL SURVEY.

A large number of the readers of the Country Church Department have requested of the editor information as to how to make a social survey of their parishes. As yet, but few have received a response to their request. How does the matter stand? The present demand is not for a brief set of thirty, fifty or a hundred questions, which the country minister may answer in regard to his field. The mere house-to-house canvass, though recognized, to have a large place, we now know to be insufficient. Six weeks ago, it seemed probable that typewritten copies of a survey would answer all needs, but the number of requests for this survey have been so numerous that it seems best to devise some method of publishing the questionnaire and manual of directions for its use. We, therefore, are keeping such requests on file, and we hope that the March issue of The Expositor will be able to announce the publication of the survey, so that it will be easily available in printed form for all who may desire it.

"THE CONCLUSION OF THE WHOLE MATTER."

By way of summary of the preceding reports and discussions, we present in brief form a few answers to the question, "What may country churches do?"

1. They may select, adopt and prayerfully practice a definite community program for their life and activities.
2. They may make comprehensive social surveys of their communities.
3. From the bibliographic lists which are available, each country minister and church may become familiar with the literature on the country church. By the study of this material in relation to the social problems of his church, he

should gain the knowledge of a social philosophy of Christian community building.

4. If a church is located in a community which is not unified and has no special unifying agency, that church not only has the privilege but the duty of being the leader to produce such unification.

5. Country churches may promote local rural life conferences to stimulate practical interest in all forms of needed interest in agriculture, education, good roads, child welfare, care for the poor, etc.

6. Each country church should undertake for itself the securing of adequate financial support for its pastor, and business system in the missionary giving of the church.

7. Each country minister and church may furnish such leadership as is necessary to organize a Commission on Rural Life for the territory of which it is a part. If such a commission cannot at first be interdenominational, it may be denominational. It should furnish each of its local members the advantages of active association with the entire country-life movement.

A VALUABLE HOMILETIC REFERENCE WORK.

See inside back cover page.

"The Expositor's Dictionary of Texts," prepared by W. Robertson Nicoll, M. A., LL.D., James Moffatt, D. D., and Jane Stoddart, and published by Hodder & Stoughton, contains over 2,100 double column pages. Nearly 3,000 texts are treated, and every preacher of any merit is represented. A man can cut his throat with a razor, but he gets much more satisfactory results by using it for the purpose it was invented. These volumes were not prepared for lazy men. That kind will not fully appreciate it. If using it myself I would choose my text, and have my topic well outlined. Then I would consult the Dictionary of Texts as I would an ordinary dictionary—to get the meaning or spelling, as some great man or mind has defined it. If I positively had not had time to prepare I might use an outline from it and say that Joseph Parker had preached on this text and I was following the points which he had made on it.

But if used as a reference work or for supplementary suggestions, there is no question, that a little salt or pepper from Parker, Beecher, Maclaren or others in our sermons would make them more appetizing.

Rev. J. H. Jowett, M. A., D. D., lately come to America to the pulpit of the Fifth Avenue Presbyterian Church, New York, and generally known as the *Prince of Preachers*, thus succinctly sums up the real value of The Expositor's Dictionary of Texts: "The work is on quite original lines. *There is nothing quite like it.* It abounds in suggestions which, if rightfully used, must necessarily greatly enrich the preaching of the Word."

'TWAS WORTH THE COST.

A good old Georgia brother, who had decided to leave an unremunerative charge, finding it impossible to collect his salary, said in his farewell sermon:

"I have little more to add, dear brethren, save this: You were all in favor of free salvation, and the manner in which you have treated me proves that you have got it!"

CHARLES M. SHELDON RESIGNS.

After a pastorate of 23 years, Dr. Sheldon, signs from Central Congregational Church, peka, Kan., and will devote his time to literary work and the lecture platform. In his letter of resignation he says:

"I do not need to say that in taking this I have not lost faith in the church or its supreme place in the world. I believe in the church as the greatest institution in the world. I shall always believe so, but the detailed duties and obligations of the ministry in a pastorate are so many that I dare not undertake them and the pressure of work to which I feel that I am called.

"I believe no minister in all the history of the church has ever had more freedom given him than you have given me. Not a whisper of complaint or criticism worth mentioning has ever come to my ears during times of illness and long continued absences this people has remained uniformly true and loyal. There has never been a hint of any dissatisfaction between us. That is not any now. I am not asking to be relieved on account of any insignificant or foolish reason."

Dr. Sheldon is a great man. Few men have rendered the church the service that he has done. When his books—the result of his Sunday evening service, reached such wide popularity, he received calls to the most important churches, Chicago, and other large cities. The editor of The Expositor asked why he didn't accept. He said that if he went to Chicago a great many would hear him, but he was not so confident that it would be used in good ground. He preferred to be pastor to the young men in Washburn College, and give his conception of Christianity to them—and they would reproduce and spread it as a city audience would not or could not.

The greatest service Dr. Sheldon ever rendered the church was when he edited the Topeka Capital for a week as he thought a newspaper in Christian land should be edited. He depreciated his efforts, and it might have been done more effectively. The great value was in the object lesson it was to editors of daily newspapers. The circulation for that week ran up to over 25,000, and everybody was interested in it. It showed the editors as nothing else ever had that the public was interested in Christian enterprises, and the attitude of editors to religious news has been revolutionized during the past ten years, largely as the result of Dr. Sheldon's experiment. I was a daily newspaper man, and know whereof I speak.

I never met a man who knew so well what duty was and followed it so faithfully. A proposal that crossed that path of duty received a decisive negative. That which led along that path or furthered the interests of his calling received as prompt assent. He knew where he was, he knew where he was going, and he knew the most direct path. You could not turn him aside. I went all the way to Topeka to find this and the influence the man left upon me was worth the journey.

His books came at the dawning of so much righteousness in the church, and did a great deal towards enlightening churchmen to the fact that their love towards God went farther perpendicularly than their love towards their fellowmen extended horizontally.

Religious Review of Reviews

The recent death of Sister Nivedita at Darjeeling in the Himalayas recalls one of the most interesting changes in religious belief of recent years. The conversions from the Hindu faith to Christianity are so common that one makes little note of them, but the passing of a Christian to the Hindu faith is so uncommon an occurrence that it attracts all eyes. Miss Noble was converted to Hinduism twelve years ago. She was the daughter of an Irish Nonconformist minister and a woman of striking personality. She had gone to London and had become quite prominent in educational matters. While in London she came under the influence of the eloquent Swami Vive Kananda, the first really persuasive apostle of the Hindu faith to visit the West, and became in a short time the most ardent disciple he has ever had. The event shocked all Britain. She left England and went to India and under the name of Sister Nivedita, became a member of the order of which he was head. She became a Hindu, identifying herself with the race in every way, living and dressing as a native. She was reported to have exercised great power over the late Mrs. Ole Bull, of Cambridge, and some unpleasant things were said of her at the time of Mrs. Bull's will being probated. She wrote the story of her great conversion in her life of Swami Vive Kananda; but what did she gain in Hinduism that Christianity had not offered her? Her life of altruism in India was Christian, although she bore a new name. Hinduism in itself has not produced the altruistic temper to any extent.—Christian Work and Evangelist.

John Bigelow, who died in New York City last week at the age of 94, was a memorable American. In 1844 he was appointed to his first public office as a prison inspector for New York state. In 1849 he became a partner of William Cullen Bryant in The New York Evening Post, which was at that time probably the most influential newspaper in the nation. Closely identified with the anti-slavery movement, Mr. Bigelow was a warm supporter of President Lincoln's administration, and at President Lincoln's request he undertook in 1861 the task of counteracting French sympathy with the secession of the Southern states. First as consul and then as minister of the United States in Paris he wrote so vigorously for the French press in defense of the Northern point of view that he made a vast change in public sentiment, and meanwhile, through diplomatic channels, was able to thwart the disposition of Napoleon III. to render naval aid to the Confederacy.—The Continent.

The University of the Punjab at Lahore, one of the five under the control of the British government in India, has requested Dr. J. C. R. Ewing, principal of the Forman Christian College of the American Presbyterian mission, to attend the congress of universities of the British empire as its first delegate and as vice-chancellor of the university. The university has offered to defray all traveling expenses from Lahore to London and return, and hopes that Dr. Ewing will be able to avail himself of the opportunity, as the congress will coincide with the vacation of the missionaries.

The famous Harlan class of the New York Avenue Church, Washington, D. C., taught for so many years by the lamented Justice John M. Harlan, has been taken by Hon. Martin A. Morrison, of Indiana.

Robert E. Speer succeeds Dr. Leighton Parks, rector of St. Bartholomew's Episcopal Church, as president of the National Vacation Bible School Association. Other officers are John Vanamaker and Gifford Pinchot.

R. A. Long, of Kansas City, the greatest philanthropist and probably the wealthiest man in the fellowship of the denomination of Disciples, is national president of the denominational brotherhood organization. The secretaries per-

suaded Mr. Long to go with them on a tour to stir up brotherhood enthusiasm in their churches. The party visited twenty-four cities in eleven states from Kansas and Nebraska on the west to Pennsylvania and New York on the east and Kentucky on the south. Hundreds of new recruits were enlisted for the brotherhood, and subscriptions of \$21,000 were taken for the maintenance of its national offices, which heretofore have been supported chiefly by the personal gifts of Mr. Long.

Governor Colquitt, of Texas, who led the drink-party in the Texas prohibition fight last summer, has been requested to leave the Methodist Church (South), of which he is a member.

NEWS HERE AND THERE.

From the top of the tower of the Metropolitan Life Insurance building in New York one can see the homes of one-sixteenth of the population of the United States.

If every church of every kind in New York City were crowded on a Sabbath morning to its utmost capacity, it would leave 3,000,000 people on the street who could not secure seats in a house of religious worship.

A high Chinese official, recently converted, is now supporting twenty evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.—Missionary Review of the World.

The Cleveland Social Survey Report shows that the husbands and fathers in 90 per cent of the homes which are aided charitably, are drunkards. In other words, intoxicating liquor is the cause of nine out of ten families living in destitute circumstances.

Managers of three large hotels in Boston have refused to allow the Gideons to place Bibles in their hostleries. Seven thousand Bibles have been distributed, however, to other Boston hotels. This is the first time that the Gideons have met with hostility on the part of the management of the big hotels.

One of the large Boston hotels keeps the works of Mary Baker Eddy in its library.

The Year Book of the Methodist Episcopal Church, just published, reports a membership of 3,518,099, which is an increase for the year of 32,116, or a little less than one per cent. The Sunday School enrollment is larger than the church membership by about 450,000 and shows a very healthy increase for the year. The Epworth League, on the other hand, has decreased in membership during the year by over 20,000. The total property value of the church, including parsonages, is upward of \$200,000,000.

The Rev. Charles Lucas, of Preston, Ont., calls our attention to a slip of the pen in an item in the Religious Review of Reviews in the January Expositor concerning the Luther anniversary in 1917. That year will be the four hundredth anniversary of Luther's nailing his famous ninety-five theses to the church door in Wittenberg on All-Hallows Eve. The church celebrated the four hundredth anniversary of his birth in 1883.

A school census of the five boroughs of Greater New York has recently been completed. From 1,200,000 to 1,500,000 names of children were gathered, and it is estimated that 1,250,000 of the children are of school age.

There were 26,000 children found out of school illegally and 3,600 mentally defective children were located. Twenty-six thousand blocks were covered.

The Protestant churches have in China 4,299 foreign missionaries; 11,661 native preachers,

teachers and evangelists; 3,485 stations; 2,029 primary schools; 1,116 academies and colleges; 170 hospitals; 14 orphanages; 16 leper asylums; 11 institutions for the blind and for deaf mutes; 100 opium refuges; 2,341 churches with 278,628 members; and a Christian community of 750,000.

The United States government is spending about \$4,000,000 annually for Indian education. Some 23,000 are now receiving training in 257 schools maintained by the government for Indians exclusively. The cost is about \$175 annually for each child. They attend academic classes for half the day, the other half being spent in industrial training.

The Interdenominational Council of Women for Christian and Patriotic Service sends out an appeal to the "patriotic men and women of the United States," to open their eyes to the efforts at propagandism made by the Mormons and the fact that they are still practicing polygamy.

The Canadian Council of the Laymen's Missionary Movement reports an increase of denominational giving to missions—both home and foreign—from \$1,492,660 to \$2,216,432, or nearly 50 per cent.

The Seventh Day Adventists of Vermont and New Hampshire, numbering 492, have this year averaged to pay \$5.20 each for foreign missions and \$12 each for home expenses.

There are in New York City about 300,000 rooms without windows that are occupied by human beings.

One pastor of a large city church, having a membership of 674 men, discovered that only 26 were doing any kind of church work.

With the second week in October, the National Bible Institute, of 156 Fifth avenue, brought to a close its fifth outdoor evangelistic campaign in New York City. Starting in April, this campaign was maintained for twenty-four weeks, outdoor meetings being held at twelve different centers. Eleven hundred and fifty meetings were held during the summer, and more than 150,000 persons heard the gospel preached. The audiences were composed largely of non-Christians, more than seventy-five per cent having no connection with any Christian organization. Laymen contributed largely to the success of this campaign, more than 100 speaking at the various points. The winter program of the institute includes an interdenominational evening school for Christian workers, holding its sessions every Thursday evening in the Marble Collegiate Church.

While a few years ago no Moslem students came to the Christian schools in Persia, many are now thronged with Mohammedan boys and girls. In Teheran the boys' school has an attendance of over 300, of whom 180 are Moslems, and the girls' school has registered 235, of whom 116 are Moslems. In 1890 there was only one Moslem girl in this school.

Southern Methodists are establishing Wesley houses for institutional work in Southern cities. Thirty-two centers have been occupied, with 165 salaried and 413 volunteer workers. Thirty-five hundred children attended the classes last year.

A new Jewish colony is to be planted in Hebron. It will devote itself to dairying.

American Jews have bought land near Lake Tiberias. They propose to raise fruits and nuts. The Messina earthquake made an opportunity for the Jaffa oranges to gain a market in Europe. They have proved so satisfying that they have won a permanent place.

Of the sixty-five scholarships given by the University of Pennsylvania last year, twenty-three were taken by Russian Jews. A majority of the students in Columbia University are Jews and over seventy per cent of the girls in the Normal School in New York City.—Rec. of Chr. Work.

The Family Altar League has been working for three years, and it is estimated that it now touches daily 140,000 lives. Information may be obtained by addressing, with stamps, headquarters of the Family Altar League, 602 Lakeside Building, Chicago.

By getting after violators of the federal law Uncle Sam has collected enough in penalties a year to defray the costs of the prosecution and also pay for the rest of his legal work. Attorney-General Wickersham in his annual report states that in the last fiscal year his department has been self-sustaining; that during the year little more than \$4,000,000 of fines was collected by his department, and that this more than paid the expenses. Last year the Department of Justice collected \$3,500,000 in fines. It was quite enough to balance the expenses of different bureaus of the department. The fines collected in both years were from half a hundred different sources, but the bulk of them came from timber and public land cases, and trial prosecutions.

Dr. Lyman Abbott's visit to the University of Wisconsin was a notable event. He gave the convocation address to an audience of nearly 4,000 students, answering the question, Can Democratic State Have a Religion? He showed conclusively that neither law, however fully, may be the voice of the people, nor intelligence, however widely diffused among the people, can save a nation. There must be a voluntary obedience to a divine law which only religion can give in order to national salvation. It was a timely message impressively given and heartily received by students, faculty and citizens present. The main theme of his addresses was the moral and spiritual phases of life at the university. His closing address was under the auspices of the university pastors, followed by a meeting for religious inquiry which formed a fitting close of a notable series of addresses. The Congregationalist.

The educational authorities in the Philippines have decided that "it is not for the teachers in this Catholic country to encourage the study of the Bible among their pupils at any time, even outside the schoolroom." In other words, American citizens in the Philippines are forbidden to conduct Bible classes in the homes or in a Sunday School into which by any possibility any one of the 600,000 Filipinos in the public schools might stray.—Record Christian Work.

MISSIONARY.

The Continent states some facts that show new and surprising activity in the non-Christian world.

Moslem students have sent out an appeal to those of their faith all over the world, suggesting that the approaching Feast of Sacrifice—the most important feast of the Moslem year—be the time at which culminates the pilgrimage to Mecca—contributions for the Ottoman fleet be taken in all the mosques in the world. This appeal states that as soon as the existing Moslem states are destroyed Mohammedans will be completely enslaved and that therefore the fate of the whole Moslem world is at stake.

The same paper also refers to a Japanese Buddhist temple in Seattle, containing a parlor, library, gymnasium, dining-room and sleeping rooms for fifty young men, besides the auditorium containing the shrine, etc.—the entire plant valued at something close to \$35,000. In a glass case is a statue of Buddha, carefully wrapped in purple silk. This idol, of bronze and about seven inches in height, was executed some 1,200 years ago in India, being first carried to China and then after hundreds of years to Japan. When the priest of the Seattle temple came to America three of four years ago, he brought the little bronze image. The Japanese government ordered the idol returned to Japan, but the priest proved that he is heir of the priest who transported the statue from China to Japan, so there now hangs on the wall of the temple an imperial edict authorizing its retention in this country. His salary comes from Japan.

Mr. Fujii serves also nine missions in towns about Seattle. Portland, Ore., and Vancouver, B. C., have each a temple and a minister serving a similar circle of outstations. According to Mr. Fujii there are thirteen Buddhist temples in California, with nineteen ministers, each temple a center for a number of missions. Not only Japanese, but several white women, are numbered among the members of this heathen organization!

In Seattle there are six bands of Japanese Christians—Baptist, Congregational, Episcopal, Methodist, Presbyterian and an independent society called Doshi Kai. These bands—three of them having institutional feature, with dormitories—are making a brave effort, in the face of the temple's opposition, to win their fellow men for Christ.

Besides these, the Japanese Buddhists are re-labouring their efforts in Korea. They are proposing to establish there this year thirty-five temples.

The Assembly Herald tells of the vigorous effort being made by Mormon propagandists to gain converts in Europe in order that the Mormon hierarchy may retain control in Utah. The Mormon elders have visited Holland, Sweden and Denmark; in each state the government is roused to activity against them. In Sweden the Mormon Elders were expelled from the country. In England the Mormon agents in some instances have roused the indignation of the people against them and they were forced to leave the town.

The Mormons have London headquarters, a fine large building in Tottenham High Road. It contains a hall for worship and quarters for numerous missionaries."

The English government has taken no action.

In the Methodist Episcopal Italian Mission in the United States there are nineteen Italian ministers in full connection, and seventeen others are on trial or locally licensed. The membership of the churches is 2,867, of which 1,212 are probationers. During the last year 141 children were baptized, and 45 adults united with the church. There are thirty-five Sunday Schools, with 1,795 pupils and 151 officers and teachers. There are six Methodist Brotherhood chapters, enrolling nearly or quite 150 men. The property of the churches and missions held by the Italian Mission Conference is valued at \$327,550, and includes seven parsonages with the seventeen churches. Of the 52,323 Italians who returned to Italy last year there are hundreds from the Italian Protestant bodies. The existing Methodist churches in Italy are strengthened by these emigrants; the Baptists have over one hundred and forty missions in Italy to whom those who return come with a benison, and the Waldensian gain of late has been much influenced by the Presbyterians.

In the **Missionary Review of the World**, J. Campbell White says: In the year 1900 the Hon. Chester Holcombe, for many years interpreter, secretary of legation, and acting minister of the United States at Peking, mentioned three reforms necessary to China's development, viz.:

1. The establishment of uniform and invariable systems of weights, measures and coinage.
2. The elimination of official oppression and graft.
3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, two of them are already on the way to practical fulfillment, namely, currency reform and opium prohibition, and the third is under serious discussion. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials, but to the people generally, and about four-fifths of the production of opium in China itself has already been stopped.

The Methodist Church of Japan, formed in 1907 by the union of the three Methodist missions, began with 97 churches, 9,738 members, 106 ordained ministers, and 19,006 Sunday School scholars. It now has 107 churches, 13,000 members, 138 ordained ministers, and 25,000 Sunday School scholars.

It is reported that the pope has approved the plans for the founding of a Roman Catholic university in Japan, and has entrusted the work to the Jesuits. The city selected for the new university is Tokyo.

Fifty-three per cent of the cost of the American Mission in Egypt is paid by the natives.

A new city government has been elected in Jerusalem. The candidates before election made promises of waterworks and a sewage system for the city. Land that was worth a penny a square foot years ago can not now be bought for three shillings; the rise in price being made by the demand for building purposes in the city. Farm lands that could not formerly be sold are now eagerly purchased. A harbor is being projected at Jaffa, and in some of the farm colonies the American reaping-machine can be seen at work.

In twenty-five years, Presbyterian home missionaries have organized 24,000 mission Sunday Schools, and from them have come 2,000 churches.

A meeting of fifty missionaries in the district about Kobe and Osaka, Japan, was recently held to consider plans for better co-operation of denominations.

A committee was appointed to investigate the field and, against expectation, could find no evidence of overlapping or competition. But it found that, aside from the city of Kobe, the workers in the great field are so few that they can hardly come in touch with each other, while hundreds of towns and villages have never been touched.

There are forty millions of people on the South American continent, and the Roman Catholic Church seems impotent to check the tide of immorality. Even the Archbishop of Venezuela, in a pastoral letter, laments the immoralities of the priests. The church has done very little to educate the people, and in some sections of the country the proportion of illiteracy is as high as eighty-five per cent. Mr. Robert E. Speer, who has conducted thorough investigations, thus speaks of the moral conditions: "Male chastity is practically unknown. There is a tone of immorality running through all South American life. According to the last government census of Brazil, 18 per cent of the population was illegitimate; according to the Statesman's Year Book, 27 per cent of the population of Uruguay; according to Curtis' book on Ecuador, 50 per cent of the population of that republic; according to the Bolivian military register, taking the proportion from random pages, 38½ per cent; according to the estimate of Dr. Renzoti, than whom there is no higher authority in Venezuela, for Venezuela the figures were 68.8 per cent. These figures tell an amazing tale and describe an astounding need."—Episcopal Recorder.

The Outlook, in an article upon John R. Mott and his work as an active leader of the modern missionary movement, gives some enlightening statistics concerning present-day missionary enterprises. It says:

"The number of individual societies of the World's Student Christian Federation is 2,200, having a membership of 148,500 students. In their Bible study circles are 66,000 meeting regularly. Among these are 2,140 Japanese, 2,583 Hindus, 4,459 Chinese, and 5,577 South Africans.

"In the non-Christian world there is an army of specialists from our best universities—doctors, chemists, civil and electrical engineers, nurses, kindergartners, mathematicians, psychologists—working in 56,947 educational institutions—of which 86 are fully equipped universi-

ties—with 2,431,981 students.

"In non-Christian lands there are today 16,796,857 Christians, with 115,000 natives working as priests, pastors and teachers. (It must be remembered that these figures include Roman Catholics as well as Protestant statistics.)

"In medical work we have only Protestant figures. There are 1,653 hospitals and dispensaries giving 7,578,942 treatments annually. There were more than 150,000 surgical operations. About a thousand native physicians are graduated each year from the medical schools connected with these hospitals."

But the whole force of what is being done by the Christian church for heathendom is not measured alone by the schools and hospitals within heathen borders. The United States government remitted to China our entire Boxer indemnity, which the Chinese government set apart for educating Chinese students in American universities. There are now some seven hundred Chinese students in various schools in the United States.

"The Chinese government asked Dr. Mott to take the oversight of these Chinese students, which he has done. The Chinese officials also requested him to plan the great preparatory school for their sons, located near Peking. When Dr. Mott suggested that such a system of education under Western teachers could not be carried on with religion omitted, the officials were quite ready to concede that Christianity might be freely taught in the school."

Of this school **The Missionary Review of the World** says: "There are seventeen American teachers in this school and 430 Chinese students. About fifty of these students are sent each year for further study to America. The principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese Christian. This school and its steady output of the choicest of China's young men, who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China today. America's unselfishness in the matter of the Boxer indemnity has given her a position of absolutely unrivaled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

"All told, there are now about seven hundred Chinese students in America. It is impossible to estimate the influence which these men will ultimately exert in the Far East. Quite a number of them have already been led into the Christian life. They should be introduced to the Christian home-life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental."

* * * SOCIAL SERVICE.

The Ohio counties which have lately voted "wet," are discovering that the promises of the "wet" campaign managers are worthless.

In Zanesville, Christmas Sunday and Monday were the climax of drunken revelry. On the next morning 55 persons were arraigned in police court, 39 charged with intoxication, the others with offenses directly traceable to the "model" saloons. All police court records were broken and Chief Arter says it was the worst two days the city has had in years.

In Portsmouth since the "model" saloons began business, ten extra police have been added to the force. It required two and a half columns in the Portsmouth dailies the morning after Christmas to tell the police court story.

In the first two months of the open saloons six violent deaths resulted from liquors purchased in the Portsmouth saloons.

A newspaper correspondent in Perry county writes: "A drunken crowd of 200 from Crooksville, on Dec. 9, made life miserable for the residents of New Lexington. Conditions there are so bad that threats of a Beal law election are made by wets and dries."

In Junction City more drunken men were seen on the streets in the first week of open saloons than in the entire three dry years. Many railroad men have lost their jobs since the saloons opened.

In Nelsonville for the six weeks prior to the return of the saloons there were 11 arrests, and

for the six weeks following there were 52, and the mayor says there should have been more but the police force is inadequate. In the three days after Nelsonville saloons re-opened, boys, all under 17, were sent to the juvenile court for drunkenness.

Glouster's largest store is conducted by C. Man & Son. These gentlemen say: "Prior to voting out the saloons in 1908, our business averaged \$1,500 per month. With the removal of the saloon it grew until in 1911 it averaged \$3,000 per month. The return of the saloon has injured business."

R. W. Sample conducts one of the largest retail shoe stores in East Liverpool. He says: "The first Saturday saloons were open, business fell off 40 per cent as compared with the previous six Saturdays. Many parties owing accounts failed to make their regular Saturday payments."

* * * CONFERENCE OF TEMPERANCE WORKERS

The National Anti-Saloon League held in the city of Washington a biennial convention which was the largest national assembly it ever brought together. There was no disposition to discount trends in Maine, Ohio, Indiana, Alabama and elsewhere unfavorable for the time being to the temperance movement, but there was a singularly spontaneous refusal to be discouraged.

One of the most notable addresses, that of Ernest Cherington, the editor of *The American Issue*, dealt with the lessons which anti-saloonists must draw from recent recessions of much territory from "dry" to "wet." He declares always a calamity to carry the formal vote which outlaws saloons in any governmental unit in which there does not exist the public sentiment or the legal machinery to enforce prohibition after it is voted. He advised temperance men not to bring on elections for the elimination of the saloon from any given town or county unless a successful prohibition majority would have in its hands afterwards the official machinery to make its will effective by legal enforcement. Mr. Cherington asserted that the czar of Russia nullified the national prohibition statute passed by the diet of Finland because the Paris bourse notified him that if the last stood all the French loans in Russia would be called in.

Dr. Homer Stuntz, of the Methodist Foreign Mission Board, appealed to the Anti-Saloon League to join the work of that international society, representing seventeen nations, which is working to prevent the sale of liquor to uncivilized native races in the darker portions of the globe. John B. Lennon, treasurer of the American Federation of Labor, declared that the triumph of the prohibition idea depends on getting the workmen to favor it, and he urged the league to come more closely into sympathy with the working classes.

At the close of this convention a conference was held on interstate liquor shipments.

At the dinner on Thursday evening there were about fifty members of Congress present, and Senator Curtis, of Kansas, Congressman Sheppard, of Texas, and Congressman Webb, of North Carolina, all declared unequivocally that it was the duty of the present Congress to pass a strict statute which will protect all dry territory, whether whole states or isolated counties and towns, against the flood of liquors shipped in from other states, by which the local desire for prohibition is everywhere virtually nullified.

At the sessions next day Governor Mann, of Virginia, and Colonel George W. Norton, editor of the *Portland Evening Express*, of Maine, were exceedingly emphatic in declaring the right of states to be defended from what was freely called "federal interference" in the exercise of their own right of police power touching the liquor traffic. In discussion of the most desirable form for such legislation ex-Governor Hanly, of Indiana, and Frederick S. Caldwell, of Oklahoma, the official counsel of the governor in the enforcement of the liquor law in that prohibition state, led opposing sides very vigorously. Governor Hanly demanded a law which would in effect make it a punishable crime to ship any liquor into territory where

prohibition prevails. Mr. Caldwell argued that the only bill that can now be passed through Congress would be one prohibiting only such shipments as were intended to violate the law in such dry territory. The chief point of difference is that prohibitory statutes, either in the statewide or local option form, seldom forbid a citizen to keep liquor for his own personal use in his own house. It is therefore believed that many congressmen who would vote to prohibit the importation into dry territory or liquor designed for sale would not interfere with the right of a private user to order liquors shipped to his home.

The sentiment of the conference was a unit that no division of opinion should be apparent in the demands upon Congress. In the end one bill will be pressed on Congress with all the vehemence of a united temperance sentiment.—

The Continent. *

The National Child Labor Committee at its annual meeting recently reported that during the year just closed better child labor laws have been passed in thirty states, and that the commission on uniform laws of the American Bar Association has prepared and sent out to the public a model child labor law to be used as a standard of uniformity in all states. Child labor in night messenger service has been abolished in eleven states. The committee also calls attention to conditions against which every church ought to protest—the abuse of young children in coal mines, glass factories, cotton mills, cigar and cigarette factories, oyster and shrimp canneries, and in the sweat shops of many large cities. There are over thirteen thousand licensed tenement workshops in New York City alone, but those licenses cover but a fraction of the hours in which home work is actually done by children, and there is at present no law to adequately combat this evil.

A postcard or letter asking for pamphlets or bulletins to assist in preparation for a service on this subject, addressed to Owen R. Lovejoy, General Secretary, National Child Labor Committee, 105 East 22d Street, New York City, will meet with prompt response.

Prof. Graham Taylor, in The Congregationalist, thus comments on the McNamara case:

This abuse and betrayal of organized labor should no more lead us to doubt the necessity for it and the value of it than the perversion and injustice of some business men and corporations should lead us to condemn them all. Thanks to their confession, and to those, whoever they are, who helped to secure it, the whole country is of one opinion as to the guilt of these men and the enormity of their crime. This could not have been the case if they had been convicted upon any evidence, however strong.

A supreme opportunity was lost by the labor unions and their leaders in not taking an outright stand, from the start, for the discovery of all the facts in this case and in not actively co-operating with the courts in bringing to justice every one guilty of these crimes against the cause of law and labor alike.

Only those who know how hard is the job of the good and strong labor union leaders, and heroically very many of these manly, able men are struggling to do their duty to their fellows and to the public, will appreciate their need of confidence, fellowship and justice in this hour of their bitter trial. The elimination of the McNamara brothers from the arena of our industrial struggle should be of far less concern to us than the united effort to prevent more such men from being produced.

The National Insurance bill in England, providing for compulsory insurance against sickness and unemployment of the working classes, was passed by the House of Lords recently. This bill, introduced by the Chancellor of the Exchequer, David Lloyd-George, is an adjunct to the already existing law providing old age pensions. Through this enactment there will be about 9,200,000 men and 3,900,000 women who will be compelled to insure. The benefits derived will be medical relief and a small sum for maintenance during illness, a life pension if perma-

nently infirm and an allowance in case of unemployment except when the idleness is the result of a strike. For health insurance every male laborer whose wages exceed 60 cents a day is subject to a compulsory contribution of 8 cents a week. Every employer pays 6 cents a week for each person in his employ and the government 4 cents a week. Women contribute 2 cents less than men. Men will receive \$2.50 a week during sickness for thirteen weeks and \$1.25 a week thereafter. Women receive \$1.87 a week for thirteen weeks of sickness and the same as men after that time. The bill also provides for free medical treatment. Consumptives are to be treated at a sanitarium constructed by the government. The wife of an insured workman will receive \$15 at childbirth and an additional benefit of \$15 if she herself is insured.

Some religious censuses have recently been made in the state universities, and the great majority of students were found to be church members. In one, with 3,275 students, all but 181 state that they are Christians; and in another, with 2,519 students, all but 222 are Christians. During the last year 165 college men taught English and civics to foreigners of twenty nationalities in the Y. M. C. A.'s of New York City.

John Werner came to America from Germany and worked a year and four months in a match factory. In the United States there is no law against the use of poisonous phosphorus in manufacturing matches. There are harmless substitutes used in some factories, but they cost a little more; hence, others refused to employ them. So Werner contracted "phossy jaw." His teeth dropped out; his jaw bones decayed; he can eat only liquid foods. He can no longer work. Relatives aided his wife and little girl to return to Germany. Helpless and alone he lives in a little hut, shunned by all because of the odor of this loathsome disease. He sued the match corporation for damages, but there is **no law in this country against the use of the deadly phosphorus, and he got not one penny.** He is now carrying this placard about the streets.



I, JOHN WERNER, A NATIVE OF GERMANY, WHO CAME TO THIS COUNTRY FOR CITIZENSHIP, LABORING IN ONE OF ASHLAND'S MANUFACTURING ESTABLISHMENTS, CONTRACTED A DISEASE OF THE BONES OF THE FACE. I AM UNABLE TO WORK. HAVE NO MEANS. BY AID OF KINDEED IN THE FATHERLAND, WIFE AND CHILD HAVE GONE TO THE OLD COUNTRY, AND I ASK AID FROM THE PEOPLE OF ASHLAND TO GET MYSELF INTO PHYSICAL CONDITION TO MAKE THE TRIP AND EXPENSE OF THE TRIP TO JOIN THEM IN THE FATHERLAND.

The Continent thus comments on one sentence of Dr. Eliot's article in *The Century* on "Democracy and Manners," from which we quoted last month:

"Dr. Eliot says in *The Century*: 'The function of the common schools in teaching manners and morals is plainly one of the most important parts of public education and the main reliance of democratic optimism.' Yet that function is nowhere provided for as a main objective of public education; it is everywhere arrived at, if at all, as a secondary incident of the common school process. What public school children feel of moral or social molding depends totally on the personality and tact of their teachers, who must work at this paramount task in continual fear of overstepping unprescribed bounds set by prejudice and sectarian jealousy. The main reliance of democratic optimism survives by grace of the wisdom of plain everyday American teachers, not at all by the foresight of American publicists, statesmen or educational theorists."

The Record of Christian Work quotes from a German magazine this paragraph concerning the contribution of the manse to the life of Germany:

"The peasant, the small tradesman, the hand-worker, moved by religious sentiment, parental ambition and custom, urges upon his boys the ministry of the state church as a profession. Various foundations and the contributions of the religiously interested help on the struggling student. In this way a constant stream of vigorous and highly vitalized youth passes from the plain people into the ministry. The evangelical parsonage is "kinderreich" (rich in children), and in the next generation the pastor's boys, thoroughly educated, troop into the learned professions, the universities, the official world. These pastors' sons add not only quantitative strength to German Protestantism but qualitative as well.

But the sons of pious Catholic peasants who become priests have no children. The stream here passes into the sand and disappears. German Catholics are beginning to realize this advantage which Protestantism carries with it. They have established Albertus Magnus Unions for the support of poor Catholic students who are not going into the priesthood. But their successes, measured with those of the Protestant manse, are inconsiderable."

The World Today gives some account of the remarkable experiments at Rockefeller Institute conducted by Drs. Alexis Carrel and Montrose T. Burrows.

Animal tissues cut from a dead body, even one that had been for several days in cold storage, placed in a "culture medium," will grow and develop as only living tissues can. Of course they do not in reality make dead tissues grow. The animals from which the tissues are cut may be dead beyond recall.

But a complex living organism is only the aggregate personality of a great federation of tissues that have individual and to some extent independent life; and these tissues do not ordinarily die all at once. They may live for some days after the animal has ceased to breathe, as these experiments prove.

But that tissues, even if cut from a living organism, can be made to grow outside of the body, is an altogether novel and extraordinary discovery. They discovered also that the rate of growth was influenced by the "culture medium." Practical applications of such knowledge may be, to supply favorable conditions of growth to a diseased tissue, or to facilitate the repair of tissues after wounds.

Magazine Articles of Value to Ministers

The World Today. December. 25 cents.

The Tobacco Trust Farce, Samuel Untermyer. The Collapse of the Roman Tammany, Guglielmo Ferrero. When Does the Body Die? Henry Smith Williams, M. D., LL. D. A People Who Govern Themselves, Albert J. Beveridge.

The Outlook. Nov. 25, 1911. 15 cents.

All Aboard for Cape Town, E. Alexander Powell, F. R. G. S. John R. Mott, Joseph H. Odell. Business Manners, Herbert G. Stockwell.

The Outlook, Dec. 30, 1911. 5 cents.

The Assurance of Immortality, George Hodges.

The Outlook, Jan. 6, 1912. 5 cents.

Judges and Progress, Theodore Roosevelt.

The Missionary Review of the World, January. 25 cents.

Missionary Assets and Liabilities—Record of 1191, James S. Dennis, D. D. Practical Methods for Missionary Co-operation, James L. Barton, D. D. A Japanese View of Missions in Japan, Adachi Kinnoyuke.

Record of Christian Work. January. 10 cents.

The Work of an Artisan Missionary, John T. Paris. (The missionary was William Thomson Waddell.)

The Atlantic Monthly. January. 35 cents.

Modern Government and Christianity, Winston Churchill. The American Miracle, Mary Antin. Rome and the Orient, Jessie Benedict Carter. Initiative, Referendum and Recall, Jonathan Bourne, Jr.

Blackwood's Magazine. December. 30 cents.

The Italians at Tripoli.

The Bookman. January. 25 cents.

"The Open Schoolhouse," Graham Berry.

The Century. January. 35 cents.

The Proposed Lincoln Memorial, Leila Mechlin. The Pending Arbitration Treaties, President Taft.

Munsey's Magazine. January. 10 cents.

Education by Moving Pictures, Walter Pritchard Eaton.

Nineteenth Century and After. December. 40 cents.

Europe and the Mohammedan World, H. H. Johnston. Liberty of Criticism Within the Church of England: A Rejoinder, Cyril W. Emmet. Will China Break Up? Henry A. Blake. Latest Light from Egypt on the Holy Scriptures, Edmund McClure.

American Review of Reviews. December. 25 cents.

Plus X and His Reign, Elbert F. Baldwin. The Ebb and Flow of the Immigration Tide, Herbert Francis Sherwood. The Chinese Revolt, Adachi Kinnoyuke.

LIVED UP TO HIS PRIVILEGE.

In Danville, Ky., some years ago, the Rev. Dr. Breckinridge went to the bank, and there met a number of gentlemen. There was also present an old farmer from whom the doctor occasionally bought hay, oats, corn, and meat, and whose weights were sometimes larger than his loans. This farmer presented his bill for a late and rather unusually small load of hay, and the doctor turned to a desk to write a check for the amount, but was hesitating, holding his pen in his hand. The conversation somehow had drifted on to David and the wife of Uriah, and to the subject of falling from grace; and as the Doctor held his pen and seemed to inspect the account, the farmer said:

"You know, Doctor, I believe in falling from grace."

"Yes," said the doctor, with one of those sudden upliftings of his eyebrows and flashes from his eyes which those who knew him will so well remember, "and you live up to your privileges as well as any man I know."

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. A. C. DIXON, D. D., REV. CHARLES A. ALBERTSON, D. D., REV. DAVID JAMES BURRELL, D. D.,
REV. EDGAR L. COMBS, REV. EDWARD A. TUCK, D. D., REV. BERNARD J. SNELL, M. A.

The Power of Salvation

REV. A. C. DIXON, D. D., LONDON, ENGLAND.

Text: "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

I. First of all, we have a personal God whose personality is revealed in Jesus Christ. "Look unto me." The pantheism which teaches that God has had no response from this pulpit. God, not a thing, but a thinker, a lover, a ruler, who cares and guides and guards; a personal God made concrete and thinkable to us in Jesus Christ: God come down to our level, that he might lift us to his level.

"God is Spirit;" but our sin-blunted faculties can hardly think pure spirit. When I attempt it, it assumes some sort of misty or ghostly appearance; so God, the infinite Spirit, makes himself thinkable by coming within human compass, with human limitations. The highest thought of a man is a perfect man. Try to think something higher and you make it a monster. God put himself within the compass of our highest thought, "God manifest in the flesh;" and by making himself thinkable and concrete in the Lord Jesus Christ he brings himself into touch with us at every point of our humanity.

"I am God, and there is none else." No pantheism here. Jesus Christ "God over all, blessed for evermore." Satan said, "Disobey, and ye shall be as gods, knowing good and evil;" and he has ever since been trying to make good that promise by deifying humanity. He seems to be succeeding better in this age than ever before. We hear much about the divinity of humanity. But in the vision of this pulpit man has been a lost sinner and Jesus Christ a mighty Saviour, who stands out in solitary grandeur as the Revealer of Father, Son and Spirit. "He that hath seen me hath seen the Father." All that there is of God you will find in Jesus Christ. If you want to know God, study Christ. You will see the skirts of his garments in nature; "The heavens declare his glory, and the firmament sheweth his handiwork." You can see indications of his wisdom and his benevolence and power as you look about you; but if you want to know God himself, you must see him in Jesus Christ.

A man at the head of a settlement work in Boston informed a ministers' meeting that the members of the settlement were living with their families in the slums, in order that the children of cruel and drunken parents might learn what fatherhood meant, because when you speak to them about the Fatherhood of God they think now of their cruel and drunken fathers. Some one replied, "If you will go down to the slums and preach Jesus Christ for one hour to those slum children, they will know more about the Fatherhood of God than if you were to live with them ten years." In Jesus Christ is fully re-

vealed the tenderness, the sympathy¹ and the love of the Father-heart of God.

II. In the next place, we have a speaking God whose voice is heard in Christ. "Thus saith the Lord . . . Look unto me." "God, who at sundry times and in divers manners spoke unto our fathers by the prophets, hath in these last days spoken unto us by his Son." One of Mr. Spurgeon's greatest sermons is on "The Speaking Book," God speaking to us through the Bible. "No prophecy came by the will of man, but men spoke from God moved by the Holy Spirit." "The Spirit spoke by the mouth of David," and in these Scriptures this pulpit has always heard the voice of God—the voice of God revealing what sin is and does; the voice of God revealing man and his Saviour; the voice of God in its severity of truth and in its tenderness of love.

Turn to Exodus 17:14, and you will find that God commands Moses to write a book. Then if you will turn to Deuteronomy 31:9 you will find the record that Moses wrote the book as God commanded. Now if you will look down at the 26th verse of that chapter, you will find that the command was to take this book and put it beside the ark of the covenant, the very safest place possible. All this suggests, in the light of the Scriptures I have quoted, that the Bible is literature written at the command of God, under the guidance of God, and preserved by the providential care of God. I wish we had time to speak of the arks in which God has kept the Bible through the ages; the ark of the manuscripts, two thousand of them; the ark of the translations into almost every language of earth; the ark of the quotations; and, above all, the ark of God's own Church, the hearts of his people.

III. In the next place, we have a saving God, whose salvation is in Christ. "Look unto me and be ye saved;" not save yourself, but help me to save you, but "Look unto me and be ye saved." Regeneration is instantaneous. At some tick of the clock, some heart-beat, the soul passes from death unto life, becomes a partaker of the Divine nature, and a child of God. "To as many as received him, to them gave he power to become sons of God;" and it never has been asserted from this pulpit—for the simple reason that it is not true—that God is in any spiritual sense the Father of all men. Our Lord said to the Pharisees, "Ye are of your father the devil and his lusts will ye do." By the power of the Holy Spirit we are born from above, and we become sons of God through Jesus Christ our Lord.

This finished fact for us and this instantaneous experience within us will result in a gradual process. We are to grow in grace and knowledge. There is a perfect standing before God in Christ; but imperfect experience in us. The hyper-holi-

ness which claims not only perfect standing before God but an absolutely perfect experience has never found footing in this pulpit. We go on to perfection in experience, but there is no "going on to perfection" in Jesus Christ, our Lord. Absolutely perfect in him, we reach on after the perfection of his image in us that shall come by and by.

IV. Again, we have revealed in this text an attentive God whose attention is through Christ. "Look unto me," as if to say, "I am God, looking for your look. I am God listening to your cry." "Look unto me." Ours is not a God far away. Our God can hear before we speak. Ours is a God that can see "the upward glancing of the eye," and knows the language of the heart-beat and the heart-break. "Look unto me." "Look unto me for salvation. Then look unto me for comfort and guidance."

V. Finally, we have a God whose universality is in Christ. "Look unto me and be ye saved, all the ends of the earth;" all the extremes of the earth, the best and the worst, the most ignorant and the most cultured, the youngest and the oldest, the Jew and the Gentile, all nations, all classes. "Look unto me as revealed in the Son of Man;" not son of a Jew; nor of a Roman; nor of a Greek. No one nationality, but all nationalities. In his veins the blood of the whole human race. "Son of Man," Son of humanity, a Saviour suited to all. Such a universal Saviour has been preached from this pulpit during the past fifty years.

We have had a glimpse of God as personal,

solitary, speaking, saving, attentive, and universal. God once said to his people, "Take the trumpet and sound it on the Great Day of Atonement." The sound of that trumpet meant liberty to the slave and enrichment to the impoverished. The slave at the sound of the trumpet was set free. Are any of you enslaved by habit, enslaved by sin, enslaved by selfishness, enslaved by avarice, enslaved by worldliness, enslaved by environment, enslaved by the fear of man. Would like to sound the trumpet that will make you free. It is the joyful sound which proclaims full salvation through the atoning blood of Jesus Christ. Every day is not a Great Day of Atonement for all who will "Behold the Lamb of God that taketh away the sin of the world."

One other effect of the trumpet was to restore lost possessions. The man whose property had been sold got it back. The man who had lost the heritage of his fathers received it again. What have you lost? Have you lost the spirit of prayer? Have you lost the intercession that persists and expects? Have you lost your joy? Have you lost your peace? Have you lost your passion for soul? Have you lost enthusiasm in Christian work? Have you lost your power in service? May God bring every one of you back into your given possessions. May the lost spirit of prayer, the lost love of the lost, the lost peace, the lost joy, the lost power, be restored.

May the trumpet of Jubilee sound in every soul, giving liberty and enrichment to all; and the last trumpet shall sound; and we shall pass from the limitations of time into the liberty of eternity.

The Call to the Heights

REV. CHARLES C. ALBERTSON, D. D., ROCHESTER, N. Y.

Text: "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; life it up, be not afraid; say unto the cities of Judah. Behold your God!" Isa. 40:9. (R. V.)

The office of the Hebrew prophet was not merely to foretell, but to forth-tell, to tell forth to men the will of God. His voice was sometimes the voice of destiny, telling what was to be in the fulness of time. But it was oftener the voice of duty, telling what ought to be now.

Isaiah is first among Hebrew prophets in the splendor of his poetic speech, and in the loftiness of his spirit. Seven hundred years before the Star of Bethlehem showered its silver on the Judean night, he had caught the gleam of the day it heralded, and in his grasp of spiritual truth he is as one who has already seen the Christ. He saw from afar "the consolation of Israel" and his heart was glad. That is the secret of his buoyancy. He was not blind to the social and political corruption of the age. No man saw more clearly than he, and he kept not silence. But he saw more. He saw "the increasing purpose" of God, running through the ages, and the thoughts of men growing wider and the world growing readier for the coming of its King. There is your true optimist. He is not, as one has said, "one does not care what happens, so it does not happen to him." He is simply one

who sees farther than his fellows. He hears sounds to which other ears are deaf, like a little Scotch girl, whose senses had grown keener in long illness, who, at the siege of Lucknow, heard the pipers miles away, as British troops marched to the rescue of the city.

It is wonderful how far you can see from a mountain. In the northern part of the Adirondacks there is a peak from the summit of which on a clear day, one can see not alone the neighboring Adirondacks, but the Green Mountains of Vermont, and the White Mountains of New Hampshire. Yonder narrow strip of green is Lake Champlain. To the west is a silver ribbon—that is the St. Lawrence, dotted with thousand islands, while yonder—north and east—are the spires of Montreal. On such a mountain stood the man of God who looked across to Canada ere he closed the long heroic record of his life. To the watchman on such a mountain, dweller in the valley called out, "What of the night?" and got the answer, "The morning cometh, and also the night." To the prophet, in the city or in the temple courts, God's spirit calls, in the text, saying, "Get thee up to a high mountain." This is "the call to the heights." And it is God's call to every human soul.

I. It is a call to clear vision. How easily the problems of the present blind us to the issues of the future! When the Franco-Prussian war began, a messenger awakened Von Moltke at mid-

light with the news that the French army had taken the field with the cry, "On to Berlin." He said, "My orders are in the desk, in the pigeon-hole to the right. Please see that they are issued." And he slept on until morning. His plans were already made. The war ended before he began, and, practically, the Germans were in Paris long before Sedan, just because they were rich in men of vision. "Napoleon the Little," was also "Napoleon the Blind."

August 27, 1858, Lincoln and Douglas held their second joint debate at Freeport. At a conference of Republican leaders the night before, Lincoln announced his intention of forcing Douglas on the floor to declare himself on the question whether a territorial legislature had or had not the power to exclude slavery. He was counseled not to do so, for it was foreseen that Douglas would make but one answer, and that his position would make him popular in Illinois, and win for him the senatorship. But Lincoln said, "I am after a larger game. The battle of 1860 is worth a hundred of this." He foresaw that the very declaration which would win the senatorship for Douglas would lose him the Presidency, and it did, as it hopelessly divided the Democratic party. It is not at all likely that Lincoln expected to be elected President in two years, but he expected that some Republican would be elected President on that issue. No man in modern times has possessed the prophetic spirit in larger measure than he. Some one said of him during the war, "There was always a far-away look in his eyes." His soul was far away. He was a watchman on the mountain.

The best thing about this life of ours is that it has the capacity for height. By one path or another, by poverty or by pain, by discipline of the mind, or of the soul, by the study of the works or the Word of God, by the passion for service or the power of prayer, or by all of these combined, we may rise until the earth seems but a little thing, and heaven not far away.

The problem of life, then, above all else, is this; how to regulate our habits of thought and action, how to fulfill the duties and suffer the sorrows of life, so that by these we may attain at length, the firm resolve, the temperate will, the habit of seeing things from the highest possible viewpoint. The office of religion is just this; to point to the high mountain and remind us that there is our home. History says, "Look back." Science says, "Look around." Philosophy says, "Look in." Religion says, "Look up. Get thee on a high mountain."

II. "Thou that tellest good tidings." This is the message of the prophet, and the prophet is the teacher of religion. This is the character of his message, it is good tidings. Is not this the very term of the New Testament applied to the Gospel, "Evangelion," good tidings? We get our words "evangel," "evangelist," "evangelical," from that word which means good news. "As cold waters to a thirsty soul, so is good news from a far country." That is what Christianity is. It is what the Son of Man came to tell us.

The two things that the world has most wished for in moments of fancy are the philosopher's stone, to turn base metal into gold, and the fountain of perpetual youth in which the time-worn pilgrim may wash away the scars of years. If such things were real, who would not make any pilgrimage, pay any price, to obtain the one

and reach the other? Men have grown gray and some have even lost their reason trying to solve the problem of transmuting metals. The discoverer of Florida was an aged soldier who thought to find there the fabled waters. O, sons of earth, what if these dreams be but the shadow of things that are? What if in this book there be the basis of a faith that does turn the common things of life into the gold of the soul? And what if here we may learn the secret of eternal life? Then it is good tidings, indeed. Well, many have found it so.

III. "Lift up thy voice with strength. . . Be not afraid."—Observe the positiveness of the message, and the consequent boldness of the messenger. But why should we be afraid? What have we to fear? You say, "There is so much to fear; there is the paralyzing consciousness of the overmastering power of things present and visible; there is the tyranny of flesh and sense; there is the bold denial of materialism; there is the supercilious sneer of Epicureanism; there is the colossal conceit of rationalism; and, worst of all, there is the insidious strain of skepticism in us all which meets the affirmatives of faith with the thought, 'It is too good to be true.'" What are we to do? The text answers, "Lift up thy voice with strength. . . Be not afraid." Say to them that are of a fearful sort, "Nothing is too good to be true if God be its Author." And God is the Author of the Gospel of his Son.

IV. "Say unto the cities of Judah, Behold your God." Has the city then a special need of this message? Was there a city problem so long ago? Rome was not yet built; it was just beginning. There were a few shepherds' huts along the Tiber. Where the great cities of the modern world now stand was untraversed wilderness. But there was Jerusalem. And Tyre and Sidon and Damascus and Babylon were great. Then, as now, there were wealth and poverty, virtue and vice, the strong and the weak, the oppressor and the oppressed, side by side. Then, as now, the wicked flourished, and corruption promised large dividends; then, as now, the glutton feasted, and the beggar waited at his gate; then, as now, the successful man said to his soul, "Soul, . . . take thine ease;" then, as now, the lust of the flesh, and the pride of life all too easily blotted out of the vision of the Ideal; then, as now, organized society needed a Saviour, and so, to the cities of Judah, the prophet must cry, "Behold your God!"

Can the thought of God cure the ills of the city, our city, where commerce dominates everything, and industry is personified by the man with a muckrake, or the man with a hoe? Can the thought of God save New York and London, Paris and Chicago, Peking and San Francisco? No; but the thought of God can uplift the minds of men, and clarify their vision, until they see that only as the grace of God enters into human life, only as the presence of God becomes a restraining and constraining force can there be any individual worth or social safety. The vision of Paul saved many a city of Asia Minor. The vision of Savonarola saved Florence. The vision of Luther saved Europe. The vision of Wesley saved England. And Christ was the center of that saving vision.

The city is to be saved only as the individuals of which it is composed are saved. Each of us can help to build the city of righteousness by practicing the Gospel of God incarnate.

An Interrupted Meeting

REV. DAVID JAMES BURRELL, D. D., NEW YORK.

Text: "Arise, let us go hence." John 14:31.
So ended the last interview of Christ with his disciples. The three years of fellowship were over, and they were met in an upper room in Jerusalem to say farewell. Christ had thus informed them and they so understood it. Here was the last sermon, the last prayer, the last supper, the last bequest, "Peace I leave with you," the last handclasp, the last word: Farewell! "Arise, let us go hence."

I. So end all life's brightest chapters.

Our life is likened to a dream, an eagle hastening to its prey, a swift ship, a cloud, a shadow, a tale that is told. "A tale that is told?" But is there no sequel? Does death end all? If so, life is scarcely worth the living. But perhaps life is longer than we think. The two most unnatural of falsehoods are these: "There is no God," and "Death ends all." The first is unnatural because it intimates an abnormal twist in one's mental machinery; as it is written, "The fool hath said in his heart, There is no God." And the second is equally so because it does violence to a universal institution. The question is If a man die, will he live again? And the conclusive answer comes not from books or laboratories but from within: "I shall live and not die!" I live forever because the breath in my nostrils is the breath of God.

The brief period of time that we call life is but the beginning of it. The voice that says good night shall "in some brighter clime give me good morning." The world above the archway of God's acre is not "Finis," but "Emigravit," that is, he hath passed on. To say, "Let us go hence," is to suggest going some whither; and there's the main question, Whither shall it be?

II. So end all life's associations: "Arise, let us go hence."

"All earthly homes are sooner or later broken up. All dearest friendships and fellowships are interrupted. There is crape on the door. What has happened? Farewell! Is it indeed Farewell? or is it Auf wiedersehen, "Until we meet again?"

A class of young girls was graduated from high school in a village among the Alleghenies about fifty years ago. I see them now as they sat upon the platform arrayed in white. I hear again their graduation song. Is this the end of friendship? If so, let there be weeping as in Egypt on the passover night. But there is to be a "time of knitting severed friendships up." We part to meet again. O blessed Gospel of the Reunion! What else could the Master mean when he said, "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you" Home, sweet home!

What makes a home? Walls and doors, pictures and furnishings? No; faces! The faces of the beloved, of wife and mother and children. Heaven is home. We shall know each other there. "Arise, let us go hence," let us go hence to the Father's house.

III. So ends the quest of knowledge.

At school we master our A B C's, push on through successive grades until we reach the university, and then go forth into the world

with our diploma and the title of Bachelor of Science.

Science is from *scire*, meaning to know. But how little the "Bachelor of Science" knows!

Is he a geologist? What does that mean? He has analyzed a grain of sand, discovering its component parts and government by certain forces acting according to fixed laws. What more? He calls his fellow scientists together, and on comparing notes, they find they have reached the same meager result. Thus far and no further. This is the science of geology! And the curtain falls.

Or perhaps he is a biologist. This means that he has dissected a blade of grass, found out its color scheme and the pattern of its fabric; and that he has been vainly chasing an elusive mystery which he calls "life." But what is life? Let him call a convention of biologists and ask them. There is no voice nor answer nor any that regardeth. At this point one rises to say, "I motion that we adjourn." And the biologists pass out.

Or he is an astronomer; that is, he has been watching the stars. "Look how the floor of heaven is thick inlaid with patines of bright gold!" He sees ten thousand times ten thousand and thousands of thousands; and as he gazes, more coming wheeling into space, like ships to join an infinite armada. He enlarges the object glass of his telescope, and still they come. He makes a spectral analysis; he consults his table of logarithms and measures their relative distances. Then his gaze wanders to the interstellar spaces; and he asks, "What lies beyond?" There is no answer. He assembles his confreres and propounds the question: Silence! Then again the motion to adjourn. And this is the science of the stars!

Or he is a theologian. He has stood at the burning bush and heard the Voice saying, "Draw not nigh hither: I am that I am!" He cries, "Show me thy glory!" The Voice answers, "Hither in the cleft of the rock and I will pass by," and lo, he hears the rustle of a garment and a whisper, "Canst thou by searching find out God?" He cries again, "O God, reveal thyself!" The answer is: "Go thou to Bethlehem." He stands there at the manger and looks into the face of the Christ-child. "Great is the mystery of godliness: God was manifest in the flesh." Angels desire to look into it. Can the science of theology go no further? Thus far and no farther! In vain do councils assemble; in vain do theologians confer; in vain do they formulate creeds. Science is baffled. Faith alone can lift her eyes. "Where is the wisdom of this world?" Arise, let us hence. The curtain falls.

But hear the word of the Master: "At that day ye shall know that I am in my Father and yet me, and I in you." And again, "What I do ye knowest not now, but thou shalt know hereafter. There is then to be a post-graduate course. Of the vistas that open up before us! Here we know in part, we see as in a glass darkly; but then we shall see face to face and know even as we are known. The adjournment is not *sine die*; but we meet for further conference at the call of him who said, "I am the Truth."

IV. So ends our most earnest attempts at character building: Arise, let us go hence.

Where will you find Plato's "Dikaios," the four-square man? The most discouraging thing in the world is to try to be somebody; not a somebody wearing a crown or a laurel wreath; not a somebody with his name in the newspapers; but a self-respecting Somebody who can look in the glass and say, "I am not ashamed." The requirement is, "Be ye perfect;" and our best answer is, "I count not myself to have apprehended, as though I had already attained either were already perfect."

We have rules of conduct, noble aspirations and a splendid ideal. The elements of worth and true greatness are in every one. We have a conscience herewith to determine betwixt the worse and better reason. We look on our Ideal and resolve to be like him, to come up to the measure of the stature of his fulness, and we constantly fail. Sin, strengthened by habit, has an almost irresistible grip upon us. Heredity is against us. So "there is no difference; we all come short," not only of the glory of God but of the possible glory of manhood as God has revealed it.

I once officiated at the funeral of a man who for fifty years had lived the reckless life of a sybarite. Then he saw the light that Saul of Tarsus saw on his way to Damascus and heard the Voice saying, "I am Jesus;" and the grapple began. For the next ten years he lived on the thin red line, fighting a good fight, wounded sore, staggering and going down, struggling to his feet again, facing the world, the flesh and the devil with a resolute purpose to be a Christ-like man. And thus, at length, he died fighting. Is that the end of the story? In the plan of Infinite Love is there nothing beyond for that man? For such comes the message: "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The eternal aeons are before them to finish the task of character building, as it is written, "Now are we sons of God, and it doth not yet appear what we shall be; but when he shall appear we shall be like him, for we shall see him as he is."

V. Our life-work ends in the same way: Arise, let us go hence!

We set out to accomplish great things for God. We dream dreams and see visions and they dissolve about us like castles in the air. We are cut off in the midst of our days. We hoped for success. There is no such thing as success in this world. One Man only has ever been able to say, "I have finished the work which thou gavest me to do!"

A man sits down to write a story. He calls it "The Mystery of Edwin Drood." As he approaches

the denouement he hears a voice saying: "Arise, let us go hence!" and in the middle of sentence the pen drops from his hand.

In our Museum of Natural History there is the mummy of a Peruvian woman, with a work-basket by her side, which was buried with her. It would appear that she was knitting a lace pattern when the summons came. Here is the pillow; and here are the spools and the needles—the very needle with which she hoped to finish her work, when the voice said, "Arise, let us go hence!" And there she left it.

The two most indispensable men of the Old Economy, as it would appear, were Moses and Elias. The work of the two mighty men was apparently broken in the midst and reached a futile end.

But when a thousand years* had passed, lo, here are Moses and Elias on the Mount of Transfiguration, speaking with Jesus concerning the decease which he is presently to accomplish at Jerusalem. This means that the continuity of their lives was not broken at all. In the interim they had kept abreast of human events and they were in full sympathy with their glorious consummation at Calvary. Thus was the work of their hands established upon them.

No; life is not a fragment. The letter which we write is brief, but its postscript is eternal. He is a foolish man, therefore, who leaves eternity out of the reckoning. It is this that makes life worth living. The fabric is otherwise a thing of mere threads and thrums. It needs the infinite outlook to complete it.

The meeting in the upper room was broken up. At the Master's word, "Arise, let us go hence," one opened the door and they passed down the outer stairway. Whither? To Gethsemane, to the Judgment Hall, to Calvary, to Olivet, where he lifted his hands in benediction and the heavens opened to receive him. And still whither? The Master went to the glory which he had with the Father before the world was. Presently one of those disciples passed on by the red path of martyrdom to rejoin him; then another and another, until at last the aged John, sole survivor of that apostolic company, climbed the steep ascent to heaven. Then the circle was complete. What a reunion! Not in Mary's house in Jerusalem, but in the Father's house of many mansions. And there what joyous memories, what planning of campaigns! The mists that hung about their earthly life have long since cleared away. They see the just proportion of things. It is apparent to them now that their earthly life was but the preface of an endless serial; time but the threshold of eternity, and service here an apprenticeship for unending usefulness in the Kingdom of God.

The Endless Kingdom

REV. EDGAR L. COMBS, CHERRYDALE, KANSAS.

Text. "And of his Kingdom there shall be no end." Luke 1:33.

Vacillation, change, inconstancy is written big on all that has to do with this life. The budding spring time gives way to the development of summer, and this again to the golden fruitage of autumn, which e'er we realize it is brushed aside by the blinding winds, and benumbing storms of

winter. The helpless infant of today is the laughing, rollicking boy of tomorrow, and in just a little while you will see him under Cupid's charm. You turn your attention to other things for a little time and look again, and you find him wrestling with the greatest problem of life behind the counter, or in the bank, or contesting every inch of ground for professional supremacy; and while

these questions are yet in solution his hair is streaking with gray, his steps are becoming unsteady, and tomorrow he drops by the wayside, and the great flood of humanity rushes on apparently unconscious of the fact that he ever lived, and thought, and did things.

It has ever been thus with men, and families, and institutions, and nations. And the philosopher's inquiry, "Who shall show us any enduring thing?" has always been a pertinent question. Look at the kingdoms and empires, and republics that have been coming and going in quick succession throughout the ages. No Roman emperor, with the exception of Vespasian, was followed by his proper successor during one hundred and fifty years from the time of Julius Caesar; they passed and chased one another like shadows. Notice the kaleidoscopic changes of the geography of the civilized world within the passed forty years. And who would be so rash as to undertake to prophesy what the changes will be between here and the Amazon river in the next ten years? But "Of his kingdom there shall be no end."

What a marvelous contrast between the fluctuation to be seen in domestic and commercial, and professional, and political life and the steady, onward, upward, victorious march of this kingdom which, if our text is true, is never to have an end.

It would be interesting, had we the time, to read Gen. 3:15, where we are told that the seed of the woman shall bruise the serpent's head, and then follow that red cord of promise through every book and on almost every page, on through to Rev. 19:6, to where the beloved disciple heard as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia; for the Lord God omnipotent reigneth."

Let us take a rapid survey of a few of these mountain tops of promise. Let us pause for a moment and listen to the conversation between Jehovah and Abraham, where Abraham is promised as seed as numerous as the stars of heaven. Look just a little further on to Bethel, where Jacob is assured that his seed shall be as the dust of the earth. Now, for lack of time to consider all these reassuring promises let us take a leap of seven hundred and fifty years, and then pause for a moment and listen to that grand old prophet assuring the sweet Singer of Israel in language that must have thrilled his inmost soul—"And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." Now look for a moment at the ebb and then the flow of the tide in the history of God's chosen people—flowing in blessing when kings Joash, and Amaziah and Uzziah and Hezekiah, and Josiah, did that which was right in the sight of Jehovah. And ebbing, ebbing, oh so painfully, when the wicked kings Manassah and Ahab, and Ahaz, and Jehoiakim did that which was evil in the sight of Jehovah.

It was ever thus, blessing, like a river deep and broad, and clear, and life-giving as a result of having rulers who remember that "righteousness exalteth a nation." And the pestilence that walketh in darkness, and the besom of destruction that wasteth at noonday following in the wake of rulers who forgot that sin is a reproach to any people.

And while your heart aches because you remember that "history repeats itself" and because

you can not close your eyes to the agony and woe caused by the sins of kings and great men, who ought to have hastened, instead of retarded the coming of the kingdom which is to extend from sea to sea, and from the rivers unto the ends of the earth. Do not lose sight of the fact that it is as unchangeable as God is unchangeable.

"That right is right as God is God, and right the ray will win

To doubt would be disloyalty, to falter would be sin."

And that as God maintained for himself, seed through all the darkness and gloom incident to the corruption of the reigns of wicked kings Ahab, and Jehoiakim, and Zedekiah, and on for hundreds of years until the time came for the angels to announce to the Judean Shepherds: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord."

Now listen to the Nazarene in the upper room in Jerusalem; marvelous things is he saying to that little band of disciples, and most marvelous of all that he should say to them—just when Judas is bargaining for his betrayal; just before he goes into the blackness of that most dreadful night that the human race ever saw; just when earth and hell were combining in a frenzied effort to crush him; just when F-A-I-L-U-R-E seemed to be writing itself big over the closing of his life—then it was that he gave utterance to this marvelous, and at that time mysterious language—"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."

And mark you, this is the kingdom referred to in my text. This is the kingdom of which there shall be no end. Ever and anon through the ages men have risen who seemed to think that they possessed the ability to put an end to this kingdom. Julian, the apostate thought so, but his dying cry of agony at Mulvian bridge was "Oh Nazarene thou hast conquered." Three hundred and sixty-nine years later all Christendom held their breath in agony while the Saracen tore away half of the Roman Empire, over-ran Syria, Egypt, Africa and Spain in an unchecked and apparently irresistible career of victory, until it seemed that the crescent was to overcome the cross. But at the epochal moment, God's moment Charles Martel is thrown into the breach in that historic battle of Tours, and the Saracen was forever driven from Europe.

Now let us take another leap of a few hundred years to the time when greed for gold sent Tetzle out through Europe hawking his indulgences at so much per. Indulgences, licenses to commit all kinds of sin in the name of the religion of the Holy Child Jesus. When this Holy Book was taken from the people, when ignorance and superstition held the masses in his fearful grip, when your heart aches and you cry out in despair "How long oh Lord—how long?" But—wait a moment, "courage brother," though the path be dark as night—do not forget about Elijah and the 7,000 in Israel, all the "knees of which have not bowed unto Baal and every mouth which hath not kissed him." Do not forget about that mysterious people up yonder in the Waldensian Alps. Be patient and wait for the appointed time—God

time. Which is always the best. "Watchman what of the night?" And the Watchman said, "The Morning Cometh."

Now behold that marvelous trio—Luther—Calvin—and Columbus. Luther who had the courage—the heaven inspired courage—to stand up before the assembled wrath of Europe and make that immortal declaration, "Here I stand, I can not do otherwise," God help me, Amen." Calvin with that wonderful insight into God's word which brought uncounted blessings to the civilized world for 400 years, John Calvin, an influence for good which will continue to grow to the end of time. Columbus, who had the courage of his convictions, who faced the mad waves of a trackless deep, and mutiny of sailors, until he found a new world where this universal, unending kingdom might march forward with leaps and bounds.

Tell me, will you—you who refuse to see God's hand in human history—explain to me how it chanced to be that Columbus, and Calvin, and Luther all lived and did such marvelous things within the short space of 100 years; and how was it that they, of different language, and of different tastes, of different environment, each did a work which lockstitched and dovetailed into the work that the other two did. Explain it will you? And while you are getting ready to answer my question a Bible reading—God honoring Christendom—exclaims with me—"God moves in a mysterious way, his wonders to perform."

But do not delude yourself into thinking that that was the day of final triumph. There were still battles to be fought. The question of human slavery was still to be settled. And Oh, the glory that must forever encircle the memory of those who settled that question.

But do not delude yourself into thinking that when our forefathers enabled Abraham Lincoln to write the emancipation proclamation that that spelled final triumph. No, we are not nearly

through with sin yet. Here are men with political, and financial, and social corruption, dripping from every one of their fingers. Who of you can say, "That does not apply to my community?" Who? Don't all speak at once. Here is the Great Captain of our salvation being wounded in the house of his friends, by modern Jehoiakims, cutting his word to pieces and burning it in the fire on the hearth. And yet notwithstanding all this this Inspired Word of God has a stronger grip on humanity today than it ever had before today.

To many thinking people it is a debatable question whether this is a Christian nation or not. But, however you decide that question, Jesus Christ and his kingdom is still going forth conquering and to conquer. He is constantly winning more millions of subjects, and of "his kingdom there shall be no end."

And as we see kings and emperors, and men, and institutions, and isms, and dogmas, and heresies chasing each other in quick succession across the stage, and there seems to me to be just two lessons which the watchman on the walls of Zion needs most to learn:

1. Obedience, absolute, unquestioning obedience to God's commands as we find them in this inspired word, as the only way in which we can ever hope to be a blessing to this poor, lost world.

2. Of the final, complete, glorious, eternal victory of the kingdom of Jesus Christ over the allied, persistent, infernal power of Satan here can be no kind of a question.

Tramp, tramp, tramp, go the busy feet of the conquering millions; conquering because they follow a leader who has never known defeat. "And of his kingdom there shall be no end." For

"Jesus shall reign where 'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

The Dawn of Peace

REV. EDWARD A. TUCK, D. D., CONCORD, N. H.

It is perfectly certain that at a date no longer remote peace will take the place of war, and arbitration and justice be substituted for brute force, in the settlement of international difficulties. It is an old maximum of the law books that "he knoweth not the law who knoweth not the reason thereof." I want to speak this morning of the forces that make for peace, that your faith in it may not be a sentiment merely but may rest upon reason, and that you may thus perhaps be equipped to both enjoy and support this greatest of reforms.

I. Argument for democracy.

The best definition of democracy is that phrase of Lincoln's: "Government of the people, for the people, by the people." The increase of popular government is world-wide. It is rising in despotic countries like Turkey and Persia; it has just made Portugal a republic; already a decree has issued from the throne in China, calling for its first parliament in 1913; India is filled with unrest of people claiming a share in government; the House of Lords in England has just yielded up its privileges to the representatives of the people in the House of Common.

The rise of the people is no less apparent in the

United States. It is seen now in the demand that there shall be no privileged classes, in the revolt against bosses and independence of party and machine, in control of primaries, in the initiative and referendum, in trade unions, in free trade and reciprocity. When government was in the hands of the few, in despots or kings, or privileged classes, the people had nothing to say about war; but it is the people who bear the cost and who are slaughtered. The glory is for the few, the sufferings for the many. The people are against war, and with the increase of popular government there will be a decrease of war. The men with the ballot will abolish the bullet.

II. The educational argument.

I need not dwell upon this self-evident argument, but we know that education is increasing throughout the world. China has just adopted modern education and new schools will spring up all over that greatest empire. Think of the constantly increasing sums of money spent for education in our country. Now this is a vast force that tends for peace, and it strengthens the previous force to democracy in the same direction. For a democracy without education might be a

mobocracy, and it is fortunate that education is increasing with popular government.

Education is an appeal to reason, war is a dethronement of reason and an appeal to force. The educated man knows that might cannot make right. He best understands arguments for peace, and it is a significant fact that the great educators are leaders of the peace movement. It appeals to them that questions of international justice should be determined by international courts.

III. The economic argument.

The waste of war is a force that makes for its abolishment—the cost is incomprehensible. In 1910 our government spent \$409,040,714 for the army and navy and for pensions, while all the other expenses for the legislative, judicial and executive branches cost \$32,000,000. That is twelve times as much for war as for all other things in time of peace.

We spend 72 per cent of our revenue for war and 28 per cent for the commonwealth. This is a war tax of \$60 per family. We lead the world in the expenditure for armaments, which is a race to bankruptcy. There are over 4,000,000 idle men in the barracks of the world to be supported by the toilers. The nations of Europe in the past 37 years spent \$111,000,000,000 for war, an unthinkable sum, nearly equal to the aggregate wealth of the United States, the richest nation in the world.

What could we do if we had the whole one hundred per cent of our revenue instead of the twenty-eight per cent to spend on the commonwealth? Think what forests we might reclaim, what lands we might irrigate, what canals we might dig, what highways we might build! What diseases like tuberculosis, hookworm and cancer might be destroyed! What improvement in the living of the toilers, what pension for old age to brighten life might be provided for! What training in arts and industries might be given to his children, through the founding of new schools! All these things wait for money, and the money is spent for wars and the preparation for wars. We are in bondage to the army and navy.

None can compute the cost of war in the broken hearts, in the wrecked homes, in the orphaned children, in the loss of production, in characters wrecked by idleness and dissipation and the bitterness that surely sow seed for future wars.

IV. The Divine argument.

Someway I feel that you are waiting for this argument. It is the supreme one. What is God's purpose in this matter? What saith the Lord? He puts his message into two chapters, a prophecy and a history. In the prophecy we read of a radical transformation: "And he shall judge among the nations and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hoops. Nation shall not life up sword against nation, neither shall they learn war any more." And in the history we read that he, this Prince of Peace, has come, and at his coming a multitude of the heavenly host sang, "Glory to God in the Highest, on earth peace, good will to men." The world has never lost that vision or forgotten that music. This history further says that God made of one blood all nations of the earth, and that he also redeemed them by the one blood of this Prince of Peace, over-arching us with the Fatherhood of God, and binding us into an indissoluble brotherhood—that he is thus a God of love and that our religion is noth-

ing less than the life of God in our souls, so we will love God and love man. Let love work no evil to his neighbor but as ye would that men should do to you, do you also to them likewise.

This Prince of Peace sends his disciples to all nations with this transforming message of love. For wherever it goes, it changes their lives. It reforms the soul, which is the soul of reform, it obliterates geographical boundaries, it breaks down the walls of partition between peoples, it cares not under what flag a man is born nor for the color of his skin. "A man's a man for 'a that." There is neither Jew nor Gentile. He bids us to put up the sword, for ye are brethren, and sends us forth to all nations, to win them to the kingdom of peace.

In yonder park there is a cannon blazoned with the words, "The last argument of kings." What is the last argument of kings? Force, cannon, war. But what is the last argument of the Kings of kings? It is love. Love is the only irresistible force in the world. This will bring peace. And instead of the words of the anthem, "The army and navy forever," with a higher patriotism born of our divine citizenship in heaven, let us go forth with song, "Jesus shall reign where'er the sun shall his successive journeys run, his Kingdom stretch from shore to shore, till moons shall wax and wane no more."

V. Progress toward peace.

I shall mention only four signs of progress:

First, the unique celebration of the fiftieth anniversary of the battle of Bull Run, which was made the occasion, by addresses of glorifying not war but peace, and when hundreds of old soldiers who had taken part in the first bloody battle of the war met in friendliness and, forming in double lines, facing each other, the Blue looking south and the Gray looking north, with outstretched hands advanced to meet each other and stood with clasped hands for five minutes, pledging eternal friendship. If America, why may not Germany and France clasp at Sedan and Russia, and Japan on the plains of the Yalu?

The next sign of progress is the near celebration of the Hundred Years Peace between England and the United States. At the close of the war of 1812 we had forty-six forts on the United States side of the Canadian boundary, matched by about the same number on the Canadian side, besides fleets of war vessels. By mutual agreement these forts were disarmed and all but one vessel removed, which was kept to do police duty. And in 1914 we are to celebrate a hundred years' peace on the longest boundary in the world between two nations—from ocean to ocean, maintained without a fort, a soldier or a gun. If we can do this with our nearest neighbor, why can we not do it with nations 3,000 miles away? And if we can do it a hundred years, why can we not do it perpetually.

The third sign of progress is the assurance from Washington of the probable organization in the near future of an International Court of Arbitral Justice.

And the crowning hope of all is in the new peace pact proposed by President Taft to Earl Grey, binding England and America in perpetual peace. The President of the United States has the highest national honor that can be conferred, but he has risen to international honor by proposing an unlimited treaty of arbitration forever binding these two great nations to submit all controversies between them to judicial settlement

Good Temper: Talk to Children

REV. BERNARD J. SNELL. M. A., LONDON, ENGLAND.

Lots of people have the mistaken idea that they are here in the world to make themselves very happy and everybody besides very good. The truth is exactly the opposite of that. We have one to make good, many to make happy. Now, a sweet-tempered child makes every one glad who comes near; but if a boy is selfish and crabbed, if a girl is peevish and screws up her face in that strange fashion which some little girls have, everybody is made uncomfortable.

The most wonderful dream that Dorothy ever had was about a tea-party of dolls. She dreamed that she was pouring out tea to her dolls, as indeed she very often did; but the strange thing was that in the dream the dolls seemed to be alive. She heard herself say, "Now, Miss Rose, may I give you some delicious tea?" And the doll named Rose said, "No! you know I don't like tea, why didn't you have some lemonade?" And her words were so rude that Dorothy's face went red with shame at her. "Miss Pink, won't you take some biscuits?" And Miss Pink said, "No! I hate biscuits." Dorothy felt quite wretched at such unheard-of rudeness, and said sternly, "You are spoiling the party; what makes you behave so badly?" "Well," they said, "you taught us; we heard you say such things, and you can't expect people with sawdust insides to behave better than real live girls." "But I don't behave like that when I'm out at a party," said Dorothy. And they said, "It's just as bad to do it when you're at home." Dorothy never forgot that dream. It is a great pity to hear children snapping and finding fault and quarrelling. I think that a child's religion is centered in being kind and loving and helpful; and I do not think that such things are far away from the center of the religion of grown people, too.

Sometimes you are ready to blame somebody else for being "nasty." "Please," you say, "it was not my fault; he began it." But it is almost as bad to carry it on as it is to begin it. There were two squirrels who lived together so happily that they never had a cross word. One day one of them said, "Let us get up a quarrel, for a change; two-legged people quarrel, so why shouldn't we?" "All right," said the other, "but how?" They tried all sorts of ways, but it was no good; they could not quarrel. One or the other was always giving in, and the quarrel never came off. At last the one who had made the suggestion brought two acorns, and said he, "Now you are to say that those acorns are yours, and I'll say that they are mine; then we shall have a quarrel, and fight like the two-legged folk. Now all is ready. I'll begin. These acorns are mine." And the other said, "Very well, you are quite welcome to them." And the first replied, "You simpleton, don't you know that it takes two to make a quarrel?"

Ah! if we only understood one another better we should never quarrel at all, and we should be ever so kinder than we are. I know a boy who had bought an ugly valentine to send to his school-teacher. "Auntie," said he, "she is a horrid thing, so cross." And he showed his aunt

a wretched print of a bony woman shaking her fist at some boys. His aunt answered, "Jack, I would not send it if I were you; perhaps there is another side to the story. Your teacher may have been tired and worried with something that you know nothing about." But Jack made up his mind so firmly that his aunt promised to post his letter for him. At school next morning he was ready to be defiant, but his teacher's smile was so kind, that he was puzzled. When twelve o'clock came, she asked him to stay behind. "It's coming now!" he thought, and braced himself up. "Jack, I want to say how sorry I am that I was unkind to you yesterday, but" ("Oh, my gracious!" said Jack under his breath) "I was very anxious and troubled all day" (and Jack thought of his aunt's words, and wished that he had not sent that valentine) "and when your letter came, I cried, I couldn't help it" (and Jack turned red with shame, and was beginning to stammer out an excuse, when to his bewilderment the teacher bent down and kissed him), "and it was so sweet of you; I shall have it framed. See, here it is." And there was a picture of St. Cecilia, more beautiful than Jack could tell; for his aunt had slipped that inside the envelope instead. That night at bed-time Jack said, "Auntie, it was I that was horrid, and I'm not going to do it again, if I can help it. And auntie, you're a regular brick, like a fairy-god-mother." And all that his aunt said was, "So there was another side to it."

If we could but see the other side—Well, we can always try to think of it, even if we can't see it. Now here is a little poem of which you will remember some of the lines:

"A bunch of golden keys is mine,
To make each day with gladness shine,
"Good morning!" that's the golden key,
That unlocks every day for me.

When evening comes, "Good night!" I say,
And close the door of each glad day.
When at the table, "If you please!"
I take from off my bunch of keys.

When friends give anything to me,
I use a little "Thank you!" key.
"Excuse me! beg your pardon!" too,
When by mistake some harm I do.

Or, if unkindly hurt I've given,
"Forgive me!" I shall be forgiven,
On a golden ring these keys I'll bind,
This is its motto: "Be ye kind!"

BANDED TO BRING MEN TO CHRIST.

One Kansas City preacher—a Methodist—said lately among other good things: "A church is a company of men and women, banded together in the name of the Lord Jesus Christ, to do whatever he would do if he were here. The one chief object of their existence is to bring dying men into contact with a living Christ. The church that does not do that is a failure."

Beating The Devil Around The Stump With The Bible

A Kentucky gentleman was introduced at a banquet as being from the state which produced fine horses, fine whiskey and fine women. He replied that he regretted that Kentucky was known as a whiskey producing state; that it bred some splendid horses which he admired; that its women were beautiful, and for the most part God-fearing, but he added in withering scorn: "No Kentucky gentleman ever mentions the women of Kentucky in the same breath with its whiskey and its horses."

George G. Brown, of Louisville, Ky., who confesses to having been a whiskey merchant

15. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

He thinks that if he doesn't give the man enough to drink to make him so drunk that the man becomes naked, that Mr. Brown escapes damnation.

Whiskey (and if Mr. Brown's brand didn't contain the common ingredient of alcohol men wouldn't drink it) is continually making men, and their wives and children so near naked that they are ashamed to appear on the streets.

You don't have to leave your own town. Mr. Brown, to see the results of your business.

A survey of Cleveland land recently made shows that "The husbands and fathers in 9 per cent of the homes which are aided charitably are drunkards."

We hope that Mrs. Brown, to whom he dedicated his compilation of Bible texts to defend his business of damning men's souls, is a Christian woman. If she is she no doubt prays every night that her husband may be saved and quit the business which will separate them at the gate of heaven, if not before.

If she is not so praying, the awful curse that has fallen on thousands, aye, even millions of women, of finding their moderate drinking husband turning into drunker brutes, may fall upon her.

Or possibly, Mr. Brown does not drink his own whiskey, even



TO A PREACHER WHO MADE THE ABOVE PARSONAGE INTO THE ONE BELOW WAS PROMISED \$2.50 PER DAY, BUT THE CONGREGATION BEAT HIM OUT OF IT—AS THEY HAD BEATEN HIM OUT OF HIS PROMISED SALARY.

and manufacturer for forty years is not so discriminating, for he dedicates a book of Bible quotations with which he attempts to justify his business, to his wife, of whom he says: "A true Christian woman, my helper, companion, and comforter, to whom this book is lovingly dedicated."

It is one of the most glaring efforts to prostitute a Christian profession to gain, that has appeared, and when this gain is the product of damning the souls of men and causing at least 50 per cent of the misery and crime of the land, it becomes downright blasphemy.

Mr. Brown has to strain his conscience pretty fine to get through Habakkuk 2:15:

moderately.

Let us hope that he doesn't. Especially we hope so, if he has any children, for the curse occasionally fails to fall on the drinker who comes from a temperate home, but it seldom fails to work its awful power on the second generation, and may God have mercy upon Mr. Brown, his wife, and his children, if he has any.

HAVE A CARE!

Remember that there are oodles of microbes in every kiss. Beware of mistle-ptomain poisoning!

Churches to be Closed to Swindling Preachers

Statistics insufficient? Here are some facts we quote from the Continent, leading Presbyterian magazine for laymen:

"It may have been observed by thoughtful readers that The Continent never prints the often circulated statistics showing how small the salaries of ministers are—smaller, as frequently stated, "than hod-carriers' wages." Refusing to countenance such figures means, however, not that The Continent thinks ministers' salaries big enough—they seldom are—but instead that The Continent thinks the matter not one which can be reduced to statistics. The low averages given are depressed by including the salaries of men who give only part time to the ministry, and all calculations are further vitiated by the seldom considered fact that apparently small salaries in country places, where congregations are generous with donations, really bespeak more comfort than salaries many times as large in cities, where rents are high and nobody thinks of giving the preacher a bushel of potatoes. Salary increase for ministers is a matter that laymen everywhere should interest themselves in, but the statistics which back up arguments will have to be local and not national."

DRAWING THE RAVENS.

Here is the experience of a Michigan pastor, which would indicate that statistics are inadequate, but not in the sense The Continent specifies. The average salary of preachers taken from the year books and government statistics, is \$573, but this average is secured by taking the salaries churches agree to pay. This pastor was promised \$700 a year and is supposed to be getting it, by his denominational authorities. But last year he got \$340. He has a wife and five children, and to reach a second church which he serves—two churches for \$340—he has to keep a horse, for which he has to pay \$18 a ton for hay. He drives 27 miles on Sunday. Now it's a good guess that those children or that horse don't get all they should eat. If it's the horse, the Humane Society will remedy it. If it's the children that are short in their rations, why they will have to grin and bear it, because they were born into a preacher's home and not into a laborer's home.

One of the churches which is supposed to pay \$200 of the \$700 a year paid \$112 last year. They found that the preacher and his family didn't starve on that last year, and for the first month and a half this year they have paid \$9. They are going to see if God will send the ravens like he did to Elijah.

ASHAMED TO PAY PREACHER'S WAGES TO A MECHANIC.

These people have some sense of justice. The parsonage was a disgrace to the town, so the local paper said. The church officials raised \$500 to purchase materials to repair the parsonage and the church. Then they offered the preacher a chance to earn an honest penny. As a preacher they were paying him less than \$1 a day. But when they

proposed that he should work as a carpenter, they hadn't the face to offer him less than \$2.50 per day. He worked 83 days, which at \$2.50 per day would be \$207.50. When it came to paying for the carpenter work they realized that the carpenter was, after all, only a preacher, and they paid him on the preacher basis. They have given him just \$5 of the \$207.50. The local paper says the improvements have enhanced the value of the church parsonage over \$1,000.

THE REMEDY.

What are we going to do about it? We are going to recommend this preacher to the committee of a church of another denomination, where pastors are paid the amount agreed. And we will caution the man who is called to the church the other leaves to secure a legal contract for amount and time of payment of salary—and not to accept under any other circumstances.

We are thus going to preach the gospel of honesty to some of those dishonest churches, and if they do not quit swindling preachers we are going to close them up, and placard them in our list as follows: "This church has made a practice of swindling preachers for years."

FROM A SOUTH DAKOTA PASTOR. PREACHERS' SALARIES.

I take the opportunity of thanking you for your interest in trying to get pastors' salaries increased. I have seven children, and salary is \$700. Last year with crop failure I got \$555. This year prospects are worse. I came here two years ago from England. I could have gone on the road as a salesman at \$112 a month salary and commission, also \$5 a day expenses. After asking the Lord about it I would not have dared to take three times as much. I had arranged to start on the road Monday. I was helping in special services, and I prayed that God would give me proof. If there were no results I would go on the road and not into the ministry. There were twelve converts, and twenty-two put up their hands for prayer. I returned samples and I got the offer to come here. I only had nineteen members, but with visiting and ordinary meetings, membership increased to ninety-eight, with one hundred and fifty Sunday School scholars. I preached three times each Sunday, and every Sunday walked 31 miles. Then the crops failed and in six months I have lost by removal, eighty-two members. I have had to go out and work when I could get it. I don't know what to do, but I am telling my Father about it, and where he leads I will follow. He says all things will work out for my good.—T. W. Beadley.

The following from an Ohio Sunday School superintendent is worthy of duplication:

"It gives me real pleasure to include the subscription of a wide-awake earnest pastor of a neighboring church. I think the regular perusal of the Evangel, with its thorough expositions, and with Miss Slattery's inspirational articles will make him a more efficient pastor."

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Snapshots From Expositor Correspondence

A real pastor's wife.—"I have been disabled since last January," writes a reader in Iowa. "My wife, who had seminary training and practical experience, and has been licensed and ordained, has taken charge of the pastorate. She is conducting a revival and there have been forty converts thus far and more in sight." He orders *The Expositor* and "Pastor His Own Evangelist" for her. He doesn't want her to make bricks without straw.

HELPED THE PRAYER MEETING.

By Carl L. Attig, Pastor, Wellston, O.

After reading the "prayer meeting" methods in the December number, I imagine my experience might be interesting. I came here from seminary a year and a half ago, and like all young fellows, wanted to jump in hard. At the time I came they were desirous of having a teachers' training class, but could find no time for it, so I arranged to devote part of the prayer meeting hour to it. After that was finished we made a study of the prophecy of Amos and the book of Job, now we are taking up a study of the religions of the world, attempting to show something of their histories, to find their method of salvation and to discuss the fruits in the lives of their adherents, and finally to make the people think more of missions.

They have been very successful. From an original attendance of six to twelve we have steadily increased until we had 28 present on Wednesday before last, and 32 last Wednesday. This means that we have at present at least one-third of the resident membership, and the people say that the prayer meeting is in the best condition in the history of the church.

GEORGE ROBINSON AND FARMER BROWN AND THE LITTLE AUDIENCE.

"Gordie" R. was a Scotch laborer who took on his heart a Sunday School for his mission, conducting it through all weather, ever faithful. At Christmas and the festivals Gordie gave the children good times and paid the bills from his own hard-earned money.

He invited, on one occasion, Farmer Brown to make a talk to the children and their friends to encourage them in the good work.

There happened to be present but four friends, besides the children. As the farmer had laid himself out for a sermon with care and profundity of matter, he felt some re-

luctance to do what seemed to him too much like a waste of material and effort. So he said:

"As there don't seem to be many folks out today, I'll just let Brother Robinson say a few words." Gordie sprang to his feet, saying:

"Like my Master, I'll take for my subject Jesus and the woman at the well. The well I take for my pulpit, the water for my text and the woman for my audience. **Do ye ken the result?**" and sat down. Farmer Brown replied with what grace he could master: "I thank my brother Gordie for my deserved rebuke," and then proceeded to speak as per the program.—Contributed by Charles N. Fitch.

A minister said, recently: There was once a whole row of young people standing up to be received into my church. After the services I said to one of the trustees, "Well, wasn't that a splendid sight?" "Oh, yes, I guess it was, but there wasn't five dollars in the lot." That was years ago. One boy in that row, now a man, has given \$5,000 for the building of a new church. Another boy in that row couldn't then have repeated the multiplication table, but since then he has been president of a state normal school, and every Sunday afternoon he has conducted a Bible class of 250 members.

"What right have you Christians to come over here to China and bother these people with your religion?" some one asked John W. Foster, the Christian statesman, who once represented us in that great heathen empire. "It is the right to give to others something that is too good to keep," was the distinguished diplomat's reply.

EVERY OTHER SUNDAY.

By Milford W. Foshay.

In a large number of country districts and also in some quite sizable villages many churches have half-time services. There is little trouble with attendance on the Sunday when there is preaching, but on the alternate one the Sunday School is apt to be small. In some cases on that Sunday the school meets at the hour for preaching, while on the other Sunday it follows the regular service. This is a good plan, as it gives opportunity to have something attractive in connection with the school session which may help in sustaining the attendance.

One method has proved its value in several directions. Let the superintendent secure the promise of several to prepare as a series of informal talks on different features of the Bible. It is not difficult to secure those who will take part when nothing like a public address is intended, but just a talk about what is under consideration.

Ask Miss Smith to tell the school all she can find out about the birds of the Bible, Mr. Jones all he can ascertain relating to the animals, Miss Brown about the flowers, Mr. Black about the grain, and so on. This gives each two weeks to prepare, and following the regular time of the school it makes a session that is worth while to attend. That is, it answers this criticism made by some: "Oh, I guess I won't go. It's nothing but Sunday School today." They can be brought to see that the Sunday School has developed into something more than a child's school. In addition to this, such supplemental work develops the participants wonderfully, not only in Bible knowledge but in their abilities as workers. They recognize that they can do things, and a taste for it is acquired. The whole school develops along with them also. The Bible becomes much more of a real book, worth looking into for what it contains, not just because the lesson ought to be studied.—S. S. M.

SUGGESTION

C. E. Robins, pastor M. E. Church at West Rutland, Vt., suggests the following:

Would suggest a department for the Expositor that might be used as a clearing house for pastors and churches in which they could at a very low expense advertise any second-hand singing books, psalsters, pews, church furnishings, etc. Many of our city churches have these things that would be God-sends to our little struggling country churches. Pastors and churches who have these things that they would be willing to give to needy churches if they knew of such, would never think of running a want ad in the Expositor, but if there was an exchange department they would take advantage of it.

(We will open the department suggested, and for hymn books, bells, organs, etc., which a church wishes to sell, we will charge 3c a word. But for material which may be given to small or poorer churches we will make no charge. Clip this offer and send with your copy—limit 75 words on free offer. Adv. Dept. The Expositor.)

WINNING AN EVENING CONGREGATION.

B. L. Herr, Homer, N. Y.

How to get people to come to church is one of the problems that vex the soul of the clergyman, and concerning which much good ink has been spilled, if nothing more precious.

How one pastor tried to find a way out of the labyrinth was by sitting down and asking himself a few questions. Were the people interested in getting out to anything of a special character? If so, what? The answer was, "yes, the picture shows." Then they might have been caught that way for something

better. Following this line of thought argument, a series of evening missionary sermons, with stereopticon lantern slides, appeared in an announcement as Illustrated Travel Talks, to which everybody was invited. The missionary terms of lecture headings gave way to something more easily "understood" by the outside man, and the town was circularized with posters. Result: audiences! Bless your heart, yes.

Good-sized and interested. "What man has done, man can do."

A QUARTERLY SOCIAL AND FINANCIAL MEETING.

Rev. J. C. Yoder, Weston, O.

The Board of Stewards of the Weston Methodist Episcopal Church of Weston, O., are working a unique plan for the social and financial welfare of the church that is worth passing on. At the end of each quarter the Board of Stewards arrange for a church social, inviting with the members of the church all friends of the church, having a short, spicy, profitable program, with unique plans of getting all to meet the friends and strangers of the church, serving light refreshments at the close.

The program consists of a survey of the church work, with short addresses presenting the work of the church in its various departments, with invitations to attend the different services of the church. The Sunday School teachers and officers are busy during the social hour getting the Sunday School absentees to return to Sunday School, inviting the strangers to join the classes. The officers of the Young People's Society are busy looking after their absentees, with invitations to attend their devotional meetings; likewise the heads of the different departments are busy looking after the interests of their department.

The financial secretary of the church makes an announcement at the close of the program that he will be found at his desk with the account of each one as to their financial standing in their church obligations, and he would be pleased to have them call at his desk and see whether their account is correct, and the great pleasure he would have in finding that there would be no one in arrears at the close of that quarter. This saves time and expense and makes the matter of paying to the Lord's work a pleasure. The idea of having had a good time forbids unkind remarks and weak excuses in postponing the faithful payment at least quarterly of the amount pledged for the church support. As a result the church services are better attended and the general interest in church work is keyed up to a higher pitch, and the work of the Lord is changed from a drudgery to a real joy.

V. Not Peace, but a Sword.—But the words cheer us when we find the conflict of life hardest. It is Christ's will that it be so.—B. F. WESTCOTT, *Village Sermons*, p. 298.

THE SENDING OF THE SWORD

'I came not to send peace, but a sword.'—MATTHEW x. 34.

THERE seems to be a glaring contradiction between this word and some other words of Jesus. Life proves many a proposition to be true that logic would readily demonstrate as false. And the strange thing about the words of Christ is, that while they seem to contradict each other at the bar of reason, they link themselves together into perfect harmony when we go forward in the strength of them. They are words of life; meant to be lived out.

I. The coming of Christ sends a sword into the heart. Now this is exactly what I should have expected when I remember the penalties of gain. For everything a man achieves there is a price to pay. There comes a wound with everything we win. All knowledge, whatever joy it brings with it, brings with it in the other hand a sword. All love, though it kindles the world into undreamed-of brightness, has a note in its music of unrest and agony.

To receive Christ is to receive the truth; it is to have the Spirit of Love breathing within us; and if truth and love always bring sorrow with them, I shall expect the coming of Christ to be with pain.

II. There are three ways in which the coming of Christ into the heart sends a sword there.

1. Christ opens up the depths of sin within us. We see what we are in the light of His perfection. We were tolerably contented with our character once, but when Christ comes we are never that again.

2. Christ calls us to a lifelong warfare. The note of warfare rings through the whole New Testament. The spirit is quickened now to crave for spiritual things, and the flesh and the spirit must battle till the grave.

3. Above all, it is by heightening our ideal that the old peace goes and the pain begins. It is in the new conception of what life may be that the sword-stroke cuts into the heart.

III. Christ comes to send a sword into the home. Did you ever think how true that was of Nazareth? Did you ever reflect on our text in the light of that home? It might have been so peaceful and so happy if God had never honoured it like this. But Jesus was born there, and that made all the difference. It could never be the quiet home again. Gethsemane was coming, Calvary was coming; a sword was going to pierce through Mary's heart. He came not to send peace, but a sword.

Develop love, and you develop sorrow. Deepen the heart-life, and you deepen suffering. It is by doing that, through all the centuries, that Christ has brought the sword into our homes.—G. H. MORRISON, *Sun-Rise*, p. 158.

Illustration—I notice in the engines of our river-steamers that there are rods that move backward as

well as rods that move forward. A child would say they were fighting with each other, and that half of the engines were going the wrong way. But though half the engines seem to go the wrong way, there is no question that the ship is going the right way: out of the smoke and stir of the great city into the bays where the peace of God is resting. So with the words of Christ that seem to oppose each other. Make them the driving power of the soul, and the oppositions will not hinder progress, and the contradictions will reveal their unity, and you shall be brought to your desired haven.—G. H. MORRISON, *Sun-Rise*, p. 159.

'I came not to send peace, but a sword.'—MATTHEW x. 34.

WHAT said Jesus—that He came to send a sword? Of course He did. Every idea is a sword.—W. HALE WHITE.

REFERENCES.—X. 34.—J. Neville Figgis, *The Gospel and Human Needs*, p. 145. W. Garrett Horder, *Christian World Pulpit*, vol. lxiv. 1903, p. 204. A. G. Mortimer, *The Church's Lessons for the Christian Year*, part ii. p. 247. *Selected Sermons of Schleiermacher*, p. 295. X. 36-38.—C. G. Finney, *Sermons on Gospel Themes*, p. 319.

THE SUPREME CLAIM OF CHRIST

'He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.'—MATTHEW x. 37.

It seems to me that the supreme claim of the Lord Jesus Christ rests at least upon three bases. The first basis of His claim is in His own character; the second basis of His claim is in the need of him upon whom He makes the claim; and the third basis is in the need of the world for him upon whom He makes the claim.

I. **His Own Character.**—Christ claimed it for Himself, mark you, not for a moral ideal, but for Himself as a living Person, and He claimed the same kind of love as we give to father, to mother, or to child. I say that claim was based upon His own character, for Christ was conscious of having an absolute commission from God to men.

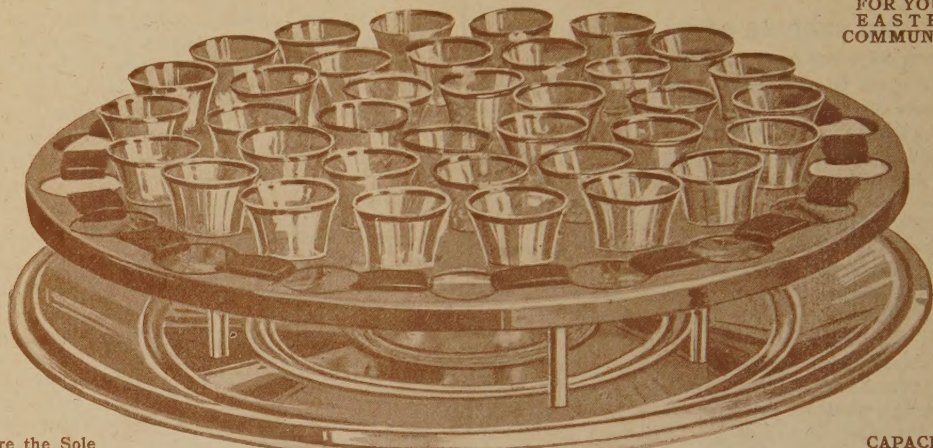
He claimed it because He was conscious of His ability to guide men, and all men, and all kinds of men in all kinds of conditions. Christ brings us a message from God, that we know from experience is the last message, not only of God as a Creator, or as a Judge, or even as a Father, but Christ's message as of a forgiving Father, and of a forgiving Father to the uttermost.

II. **The Needs of the Individual.**—No man ever saw the needs of men as the Lord Jesus Christ beheld them. He saw the individual need—some one to take the supreme place in man's affection. Man needs a ruler who will save him from himself. Every man living knows that he longs for someone to save him, not from the world, not from the temptations without, but from himself; not only to put out the fires which our own stupidity have kindled, but to bring out the treasure that we know God has deposited within us, and which we cannot dig out ourselves.

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